THE INDIAN MISSIONARY MANUAL:

OR,

HINTS

TO

YOUNG MISSIONARIES

IN

INDIA.

WITH LISTS OF BOOKS.

COMPILED

BY

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PREFACE.

THE duties of the Compiler require him every year to make the circuit of India, as well as visit Ceylon. Already the round has been taken five times. Unequalled opportunities have thus been afforded of consulting experienced Missionaries about their modes of operation, and of examining the principal libraries in India. An attempt has been made in the following work to turn these advantages, in some measure, to account. It is intended chiefly for young Missionaries. No claim is laid to originality. Much of the volume consists of extracts. This will be far more satisfactory to those for whom the compilation is designed. When any course is recommended, it will come with much greater authority from an experienced Missionary who can testify to the results.

Besides specially consulting Missionaries like Dr. Mullens of Calcutta, Dr. Wilson of Bombay, and Dr. Caldwell of Tinnevelly, the Compiler has had the privilege, at different periods, of discussing plans, to a greater or less extent, with 364 European and Native Missionaries. He has examined the libraries of the Bengal, the Bombay, and the Madras Branches of the Asiatic Society; the Public, the Cathedral,* and Bishop's College,-Libraries, Calcutta.

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* One of the characteristic rules drawn up by Bishop Wilson may be quoted for the benefit of some parties :—

"9. Persons leaving Calcutta, or intending to dispose of their Libraries are cautioned carefully to restore FIRST any books which they have borrowed.

"The Bishop relies chiefly on the CONSCIENCE of those friends who borrow books from the Library to adhere strictly to the above Rules. The number of books which he has lost for want of CONSCIENTIOUSNESS is most lamentable."

On the other hand, the compiler has laboured under several serious disadvantages. His personal acquaintance with some branches of Missionary work is very limited; his other duties have compelled him to write hastily.

The Conference Reports and "Ten Years' Missionary Labour in India," put a young Missionary in possession of a great amount of valuable information. Still, it is highly desirable that experienced Missionaries should bring together, in a somewhat different form, hints for young labourers entering upon the work. It is now upwards of thirty years since Hough's Missionary Vade Mecum was published. It is not enough that one Missionary should give his opinions. Several should write, that questions may be viewed from different stand-points.

The object of the following work is not to show to Christian friends in England the progress which has been made, and to encourage them in the prosecution of the great enterprise. The book is intended solely for Missionaries and members of Missionary Committees. The main design is to point out whatever appears defective in modes of working and to suggest improvements. It is extremely difficult to write of such matters without giving offence. The compiler has endeavoured, to some extent, to guard against it by making general statements. Baxter says, "I have excepted in our confessions those who are not guilty, and therefore hope that I have injured none."* Occasionally it is asserted, that "some Missionaries" act reprehensibly in such and such a way. Of course this does not apply to the majority. Every Missionary and his friends will know whether or not he is to be blamed in the matter. It is evident that it would be quite impossible to give names.

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* Preface to Reformed Pastor.

Among Missionaries the compiler numbers some of his dearest earthly friends; many of his happiest hours have been spent in their company. He trusts that all who know him intimately will give him credit for at least good intentions. "Faithful are the wounds of a friend."

The compiler's opinions of Missionaries in general may best be expressed in the words of Mr. G. Smith:—

"Among the more than five hundred European and American Missionaries in India, there are doubtless some who have made a mistake in selecting their field of labour abroad, and there may be a few who have chosen what may be called Missionaryism as a mere profession......But every Christian layman in India, who personally studies the character and the work of the Missionaries, will unite with me in declaring that in no Church, and in no profession is it possible to find so large a band of devoted, intelligent, and self-denying men—many of whom have consecrated to the regeneration of India the most scholarly attainments, literary gifts, and even considerable private fortunes—as the five hundred Missionaries in India."*

Still, considering the rapid progress which is being made in every department of science and art, it would be absurd to suppose that Indian Missions, so comparatively recent in their origin, should not be susceptible of great improvements. Every intelligent labourer, by careful observation and experiment, may aid in bringing about important reforms. There are still numerous questions to be solved.

The compiler readily includes his own production among the defective machinery. Job says, "Oh, that mine adversary had written a book." Critics may easily find much that is wanting, and much that is wrong. During his stay at Madras, the compiler has had to write hastily, and print off at once. Considering the long round he has to make, and how soon the night

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* Address at Edinburgh.

may come when no man can work, he felt unwilling to keep the manuscript for a year. Besides, one advantage of publishing is, that plans are ventilated somewhat, and changes suggested which may be highly beneficial in future.

MADRAS, 28*th November*, 1864.

ERRATA.

Few Indian compositors understand the meaning of what they set up. Hence the correction of the press is attended with peculiar difficulties. Want of time prevents the Compiler from giving a list of *Errata*, which he regrets are numerous. At page 17, line 29, for "other," substitute "several;" "Everts," page 19, should be "Evarts;" "Kirttnas," page 125, should be "Kirttans;" &c. Still, the reader will be able to make out easily what is meant.

PROPERTY OF
PRINCETON
THEOLOGICAL
SEMINARY.

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INDIAN MISSIONARY MANUAL.

I. INTRODUCTION.—FIRST IMPRESSIONS.

Interest and Importance of the Field.—The Indian Missionary may well cherish feelings of thankfulness and solemn responsibility. His lot has been cast in a land fitted to call forth all his energies in the noblest of causes. The numerous objects of inquiry around him are thus described by Dr. Duff:—

"Other lands have their own specific points of interest and attraction—individually or severally equalling, or even surpassing, any separate object of interest connected with India;—but, out of Christendom, it is believed that, at this moment, no other realm can present such a varied assemblage and rare combination of objects and qualities fitted to attract and arrest the eye of civilized intelligence. The extent and magnificence of the empire which Britain has there reared, and the wealth and influence thence accruing to her, have necessarily fixed on India the anxious gaze of the most enlightened statesmen of the Old and New Worlds. If the events of civil and military history be worthy objects of entertainment or pursuit,—where shall we find them more abundantly furnished, than in the actions of that amazing series of conquerors that has passed over the stage of India, from the days of Alexander down to the present hour? If poetry and romance and chivalry,—are there not ample stories of poetic effusion and romantic legend in the Mahabharat and Ramayan—the great epics of India—that might not be disclaimed as unworthy by any of the older nations of Europe? and are the records of any state more crowded with the recital of daring adventures and deeds of heroism, than the annals of Rajasthan? If ethnography and philology,—where can we find more original languages, or varying dialects? more especially where can we find the match of the Sanskrit; perhaps the most copious, and certainly the most elaborately refined, of all languages, living or

dead? If antiquities,—are there not monumental remains and cavern temples, scarcely less stupendous than those of Egypt; and ancient sculptures, which, if inferior in majesty and expression—in richness and variety of ornamental tracing, almost rival those of Greece? If the beautiful and sublime in scenery,—where can the pencil of the artist find loveliness more exquisite than among the streams and dells and woody declivities of Malabar or Kashmir? or grandeur more overawing than among the unfathomed depths and unscaled heights of the Himalaya? If natural history,—where is the mineral kingdom more exuberantly rich—the vegetable or animal more variegated, gorgeous, or gigantic? If the intellectual or moral history of man,—are there not curious remains of pure and mixed science, and masses of subtile speculation and fantastic philosophies, and infinitely varied and unparalleled developments of every principle of action that has characterised fallen, degraded humanity? If an outlet for the exercise of Christian philanthropy,—what field on the surface of the globe can be compared to Hindustan, stretching from the Indus to the Ganges, and from the awful defiles of Affghanistan to Cape Comorin, in point of *magnitude and accessibility combined*, and *peculiarity* of claims on *British* Christians?"

But it is still more inspiring to the soldier of the cross to be privileged to stand in the forefront of the battle, to join the forlorn hope in the assault upon one of Satan's chief strongholds:—

"In that vast realm is the most stupendous fortress and citadel of ancient error and idolatry now in the world. Its foundations pierce downwards into the Stygian pool; its walls and battlements, crusted over with the hoar of untold centuries, start upwards into the clouds. It is defended by three hundred and thirty millions of gods and goddesses—the personations of evil—of types and forms to be paralleled only by the spirits of Pandemonium. Within are congregated a hundred and fifty millions of human captives, the willing victims of the most egregious 'falsities and lies,' that have ever been hatched by the Prince of Darkness,—pantheisms and atheisms, transcendental idealisms and grovelling materialisms, rationalisms and legends, and all-devouring credulities,—with fastings and ablutions, senseless mummeries, loathsome impurities and bloody

barbarous sacrifices, in number and variety vastly surpassing all that is to be found in the world besides. A dungeon so stupendous, no wonder, though men—left to the blindness of their own perverted reason—should have attempted to prove to be altogether impregnable—its defenders invincible—its dungeoned inmates incurably wedded to their delusions and lies."*

The Rev. W. Arthur thus sets forth the claims of India:—

"Of every six infants one first sees the light there: To what instruction is it born? Of every six brides one offers her vows there: To what affection is she destined? Of every six families one spread its table there: What loves unite their circle? Of every six widows one is lamenting there: What consolation will soothe her? Of every six orphan girls one is wandering there: What charities will protect her? Of every six wounded consciences one is trembling there: What balm, what physician, does it know? Of every six men that die, one is departing there: What shore is in his eye?"†

Well does it become the Indian Missionary to bear in mind the exhortation, "Quit you like men, be strong;" while his grand encouragement is the promise, "Lo, I am with you always."

First Impressions.—From earliest times India has been the land of romance. The voyager will anticipate with deep interest the first glimpse of its scenery—whether the dense jungle of the Sunderbunds, the surf-beaten shore of the Carnatic, or the lofty peaks of the Western Ghauts. The feeling on landing is often one of disappointment. The stranger, still home-sick, invests the whole of his native land with charms which belong only to the most beautiful localities, seen under the most favorable circumstances. Even in Bengal, the richest part of India, the new-comer will say with Ward, "The flowers are not so sweet, the birds do not

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* India and its Evangelization, pp. 144-6.

† Mission to Mysore, p. 341.

sing so charmingly, the gardens are not so productive, the fruit is not so varied and delicious, nor are the meadows so green as in England."

But the Missionary will be chiefly pained at seeing idolatry rampant, and the people mad upon their idols. Many Christians at home have very incorrect ideas of the state of things in India. They do not realize the vast extent of the field; the individual cases of religious inquiry or conviction they read of in Missionary Journals, they are apt to consider as types of the people generally. Sanguine men in India, like the late Bishop of Calcutta, have spoken of superstitions "doting to their fall," of Hinduism as "dying, yea as well-nigh dead," and indulged in "premature anticipations of speedy and extensive missionary triumphs." Unfounded hopes thus being disappointed, another error is often committed. Dr. Carey used to say, You young men think that *nothing* has been done; but we, who saw things at the beginning, know that a *great deal* has been done.

Sometimes a young Missionary is dissatisfied with the native converts. People in England entertain the most unwarrantable notions with respect to them. They consider that neophytes, who have just emerged from a heathenism which has been growing for three thousand years, far surpass in Christian character those who have been nurtured from their earliest childhood surrounded by the holiest influences. It is true that very difficult ideas prevail in the East amongst worldly Europeans. One of the first lessons which an "old Indian" seeks to impress upon a griffin, as they sit together after dinner, with cheroots and brandy and water, is, "Don't take native Christian servants; they are all great rascals!" Every thoughtful intelligent man will make allowances for the circumstances of the case.

Cautions.—Some consider all advice to new-comers useless, as frequently they will not learn by any ex-

perience except their own. This, however, is an extreme view.

1. The young Missionary should bear in mind the good Apostolic precept, "*Be swift to hear, and slow to speak.*" Old Missionaries sometimes complain, that persons who have been a few days in India think they know a great deal better how plans should be carried on than those who have laboured twenty years. Recommendations from young men, tendered in an offensive manner, are apt to provoke the retort, "Tarry at Jericho till your beards be grown." Mr. Macleod Wylie observes, "A thorough understanding of our Indian Missions is not to be quickly obtained even by the best and ablest men; for experience has taught nearly every resident in the country, that many of his first and perhaps his strongest impressions were mistaken. Indeed Bishop Corrie (a singularly sagacious man,) used to say, that it was a mercy if a Missionary did no harm in his first year."* The late Lord Dalhousie, notwithstanding his pre-eminent talents, spent a considerable period in studying the country before committing himself to any important measure.

Especially beware of depreciatory remarks to old Missionaries about their labours. "Bachelors' wives and maids' children are well taught." Many a Missionary has found, at the close of his career, the results very different from what he anticipated. At all events, "Let not him that girdeth on his harness boast himself as he that putteth it off." The feelings of men who have borne the "burden and heat of the day" deserve to be consulted.

2. *Provide yourself with a good-sized Blank-Book for Missionary "Notes and Queries."* It is not for a moment denied that every department of Mission work, like all things human, is susceptible of great

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* Bengal as a Field of Missions.

improvement. The immortal Newton spoke the words of truth and soberness when he said, that he was only a child picking up pebbles from the shore, while the vast ocean of truth lay unexplored before him. Throughout the countless ages of eternity, man will be discovering fresh proofs of the wisdom of God. As great an advance will be made in the moral condition of the human race. We can look forward to a reign of joy and love incomparably superior to the present. Every year witnesses improvement in our moral machinery at home, and it would be preposterous to suppose that the modes of working in Missions, still in their infancy, have attained any degree of perfection. All honor be to the noble and great men who first engaged in the Missionary enterprise. Many of them were giants. Still, we dwarfs, to use the well-known illustration, stand, or ought to stand, on their shoulders.

Under judicious management, it is a great advantage to Missions to have men coming out fresh from England, acquainted with the advance of benevolent effort. Old men are sometimes apt to view very beneficial measures as new-fangled, useless changes. As an experienced Missionary observed, they get into ruts, out of which they are not easily moved; and there is a danger of their becoming satisfied with a very imperfect state of things. Young and old Missionaries represent, in some measure, the reform and conservative elements, both very useful to correct each other. As probably three-fourths, or a still larger proportion, of the changes suggested by new-comers would be impracticable, or produce worse evils than those they were intended to remedy, the young Missionary will do well to bear in mind the following cautions by Dr. Duff:—

"Beware, therefore, of *first impressions*, and above all, of *first judgments*. Record both, if you will, for future reference and comparison. The vivid freshness of the earlier pencillings even when modified or corrected by after knowledge, will tend

to infuse new life into the fainter sketches of a dull and monotonous familiarity. But in all your homeward communications beware of hasty inferences from partial induction, or ill-digested facts, or snatches of observation. Beware, especially, of opinions and statements that may seem to clash with those of your predecessors. It is always better to go slow than to go wrong..... Should time reveal any of those errors or mistakes, into which precipitancy is sure to hurry the stranger, correction will be an easy work when neither credit nor character has been publicly committed. ... And should time confirm any conclusions diverse from those previously formed by others, you will then bring experience to add weight to your authority ; and the chastened calmness of long-continued deliberation, to render that authority as inoffensive as may be, in conducting a corrective process, attended with all the natural pains and unpleasantness of an operation in moral chirurgery ...

"Clear your way well before you assume the onerous and invidious office of a reformer of the measures of your predecessors and associates in the mission. Let your proposals never appear, directly or offensively, to impeach their character for wisdom, or judgment, or consistency. Let them gradually rise in the form of modest suggestions and gentle insinuations. Let it be seen and felt that it is the good of the cause which is the animating principle and not the gratification of any personal ambition, the love of superior distinction, or the promotion of favourite or peculiar views." †

Be ever seeking to learn. There is perhaps not a single Mission Agent, European or Native, from whom you cannot elicit some information of value, if you take the right means. Carefully note all improvements in mission work which suggest themselves. Investigate the causes of defects ; ascertain the probable consequences of the correctives you would apply. The most dogmatic old Missionary will treat you with consideration if you appear a modest inquirer, and you are far more likely to gain him over to your way of thinking than if you took another course.

3. *Guard against one-sided views.*—Some would

† Missions the Chief End, &c. pp. 52 & 59.

give up every effort except preaching; others have no faith in any thing but education; a few think the circulation of the Bible the grand means to be employed for the conversion of India. It is very well for the preacher or educator to have the highest confidence in his work, and to be enthusiastically devoted to it. The evil is that, in some cases, not satisfied with that, they denounce every thing else as worthless. Endeavour to hear all sides and form an independent opinion. The great body of Missionaries are agreed that, under different circumstances, every agency has its appropriate place. The one should not be pitted against another; but all harmonise, like the members of the body.

But though Missionaries are substantially agreed on certain great points, it is admitted that there are several important questions still open. Some of them are mentioned below:—

"We have found a much greater scope for *experience* in the prosecution of missions than we expected. One thing was clear, indeed, at the outset; namely, that we were to preach the *essential* doctrines of the gospel as the grand means of spiritual renovation in man. But how to secure congregations for our preaching? How far our preaching should be controversial? How much time and money should be given to common schools? How far it is judicious to bring children into the seclusion of boarding schools? How far our higher institutions should approximate to the college in the nature of its studies? How far we should give employment and consequently support to our converts? What standard of qualifications we should adopt for our native preachers, and how we should best introduce these preachers into the actual discharge of the sacred functions? These and many other similar questions are yet far from being satisfactorily resolved. We are applying the results of experience acquired in the thirty years past to these matters, but are afraid to do any thing rashly."*

The grand mistake with some has been to insist

* Dr. Anderson to Sir E. Tennent.—Christianity in Ceylon, p. 184.

upon one course under all circumstances. On the whole, however, there has been the same progress in Missionary views, as Mills notices in the following extract with regard to the best form of Government:—

"Institutions need to be radically different, according to the stage of advancement already reached. The recognition of this truth, though for the most part empirically rather than philosophically, may be regarded as the main point of superiority in the political theories of the present above those of the past age; in which it was customary to claim representative democracy for England or France by arguments which would equally have proved it the only fit form of Government for Bedouins or Malays."*

Plans must therefore vary with the advance of the people. What was necessary under certain conditions, may be injurious at a further stage of development.

4. *If intrusted with the charge of a Mission Station, make no rash changes.* The Church Missionary Society has a very wise rule, that a European Missionary shall not have control of a station till he pass in the language. The new-comer is allowed to give his undivided attention to the study of the vernacular and acquiring a knowledge of the people. On the other hand, it has happened that the entire responsibility of managing a Mission Station, with upwards of 100 Native Agents and 5,000 Native Christians, has been made over to a Missionary as soon as he landed in India. The Church Missionary Society in such a case would have given the oversight to an experienced Missionary in the neighbourhood.

Often the first step of a young injudicious Missionary is to upset every thing. An old Mission agent remarked that he had seen the world turned upside down several times in the course of his life, arrangements periodically relapsing to their former condition. A hasty man may do much mischief, the effects of

* Considerations on Representative Government, p. 36.

which may last for years. Be sure to weigh well any alterations which seem indispensably necessary, and do not carry them out, till you have consulted some experienced brother.

5. *Do not be discouraged by your feelings in the early part of your course.* The following remarks are from the life of the Rev. D. T. Stoddard :—

"The first year of a Missionary's life is apt to be the time of severest trial. He has just torn himself away from all the tender ties of home, and after the excitement of his journey and the novelty of his new circumstances have subsided, the most painful memories and contrasts with respect to outward associations must force themselves upon him. He cannot, like the mere traveller, divert his mind from such associations by observing foreign scenery and society, solacing himself meantime with a prospect of a speedy return to his native land. He has come to settle for life among a people with whom he has no affinities but the common ties of humanity, and no sympathies but those which the gospel prompts towards them as needy and perishing. And yet, he cannot now do any thing directly for their relief. With a more constant and painful sense of their lost and ruined condition than that which prompted him to seek their salvation, he cannot so much as speak to them with stammering tongue of the love of Christ. Yet this very discipline has its advantages, not only in the virtues of faith and patience which it develops, but in the gradual adaptation of the Missionary to his field."

In some cases the Missionary's health also suffers at first. But let him not despond. Gradually he will become accustomed to the climate, opening fields of usefulness will employ his energies, friends will be raised up, and he will find fulfilled in his experience the promise of the Saviour, "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

II. PERSONAL RELIGION AND HABITS.

Importance.—If even the great Apostle of the Gentiles watched over himself with holy jealousy lest he should prove a castaway, much more is such care necessary in the modern Missionary. There have been a few cases which showed that, notwithstanding the severe scrutiny to which candidates are subjected, unconverted men have been sent out to preach the Gospel. The solemn inquiry is therefore not unnecessary, whether a Missionary has himself passed from death to life, whether although he may have prophesied in the name of the Lord and done many wonderful works, the awful sentence may not be pronounced upon him in the great day, "I never knew you."

Even when the Missionary has the best ground of hope with regard to his state before God, double watchfulness is necessary in a heathen land. There is an erroneous idea that a Missionary on leaving his native country "bids farewell to spiritual foes and needs no longer to contend with the flesh, the world, and the wicked one." The old Latin proverb shows the fallacy of this :—

Cœlum non animum mutant, qui trans mare currunt.

The experience of the late lamented H. W. Fox expresses the real state of things :—

"A Missionary life does not deliver one from spiritual trials, such as used to beset me of old. There are just the same temptations to indolence and love of ease, which have been my besetting sins all along ; just the same reluctance to prayer and reading of the scriptures : in fact I see nothing but the grace of God to prevent a Missionary from being as cold and dead a Christian as ever vegetated in an English parish. Perhaps there are more temptations of this kind, for all around is ungodly." Memoirs, p. 118.

Dr. Duff puts the following forcible exclamation in the mouth of a Missionary :—

"Oh, it is easy for you at home, to maintain a blazing fire on the borders of an ancient forest—to rear the tender exotic in a sheltering hot-house—to keep full the liquid reservoir in the neighbourhood of a thousand rills. But to feed the flames on the very crest of perpetual frost and snow—to cherish the budding exotic on a bleak and desert heath—to replenish the reservoir amid scorching sands :—this, this is to maintain the plant of life flourishing, the fount of purity overflowing, the fire of devotion burning bright in the frightful solitude of an idolatrous city in India."*

Weitbrecht and Lacroix were devoted men of great experience, and cautious in their statements; yet the former made the following entry in his Journal :—

"Had a profitable conversation with Lacroix on the sad fact that many of us Missionaries lose our spirituality even while engaged in our work. He lamented it with me, and said it was often a cause of distress to him, and one principal reason that had induced him to visit Europe, once more to strengthen his spiritual faculties, and warm his heart afresh by intercourse with established and devoted Christians at home." Memoir, p. 223.

The state of religion in a Missionary's own soul has a most important bearing on his work. Robert Hall thus wrote to Yates, "Great talents combined with great attainments are amply sufficient to establish the fame of a Missionary ; but nothing but eminent piety will insure his usefulness."

A few general points may be noticed at present. Others will be alluded to hereafter, when subjects naturally call attention to them.

Love to God.—The first and great commandment forms the foundation of every true virtue. Let the Missionary walk with God. The Bible should be the chief book for devotional study. Next to it will probably be a good selection of Hymns. There are many practical works which may be read in portions, as those of Augustine, A Kempis, Baxter, Leighton, Beveridge, Rutherford, Howe, Flavel, Doddridge,

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* Missions the Chief End, p. 152.

Bogatzky, Bridges, Arthur's Tongue of Fire, and others. Biographies will also be found very useful, as those of Philip and Matthew Henry, Halyburton, Doddridge, Cotton Mather, Zinzendorff, Wesley, Whitefield, Payson, Henry Venn. The memoirs of Missionaries are valuable for different purposes, some as calculated to promote spirituality of mind, as those of Brainerd and Martyn; others for the insight they give into Mission work. A list of some of the most valuable will be found in the Appendix.

The following advice, given by Weitbrecht near the end of his course to a young Missionary, should be followed by every labourer in a heathen land:—

"Let me affectionately advise you as an elder brother to adopt a resolution, with a view to advance your growth in grace, and spirituality, and scriptural knowledge, which I have found most useful. I spend at least half-an-hour, and if possible one hour very early, and again before bed-time, in reading, meditation, and prayer. This has a remarkable effect in keeping one in that calm, proper, peaceful, cheerful frame of mind (and this precious jewel one is always in danger of losing especially in India), we so much require, to fit us for the great work we have to do, and it imparts tact and feeling, helping us to act and speak as we should do at all hours. I have often regretted my own remissness in this respect in earlier years, for it is only private intercourse with God that can feed the soul; and when we neglect it we are empty and starving, as the body is when deprived of its proper meal. And what is worse, sin, selfishness, and other passions, gain the upper hand, and we lose the very life of true religion. He is likely to do best as a Missionary who feeds his own soul *well* with the bread and water of life, and as *regularly* as the poor, mortal body is fed." Memoir, p. 518.

Love to Man.—This is the great key to the human heart. There are men from whom a child instinctively recoils, and others to whom he is drawn as it were by a powerful magnet. The absence or presence of love in the heart, is the solution. There are few more acute discerners of character than the people of India,

few upon whom a loving manner has more influence. Vulgar Europeans, men of small mental calibre, often treat the natives of India as if they were the dirt beneath their feet, and stalk about like *bhudevas*, gods on earth. Though most offensive in such persons, it must be admitted that more or less of the same dispositions prevails to a large extent. Bishop Heber says that most of the French in India were "free from that exclusive and intolerant spirit which makes the English, wherever they go, a caste by themselves, disliking and disliked by all their neighbours. Of this foolish, surly, national pride, I see but too many instances daily, and I am convinced it does us much harm in this country. We are not guilty of injustice or wilful oppression; but we shut out the natives from our society, and a bullying, insolent manner is continually assumed in speaking to them."* It is instructive to mark, on the other hand, how kind and considerate true noblemen were, like the Marquis of Hastings, or men of talent, like Sir Thomas Munro or Sir John Malcolm. The natives remarked of one of the greatest and most heroic Englishmen that ever landed in India, that he would return the salute even of a child.

The Hindus should not be regarded with contempt; they do not deserve it. The Hindu mind differs from ours; but it will be despised only by the ignorant man, incapable of forming a correct judgment. Mr. S. Laing, after referring to the Ramayana, the grammar of Panini, and the Ayin Akbari, observes,

> "Instances like these confirm what the science of language demonstrates, the substantial identity of intellect of all branches of the Arian family. Yesterday the Greek, to-day the Anglo-Saxon, to-morrow it may be the Russian or the Hindu, who leads the van of Arian nations; and whoever is foremost of Arians, is foremost of the world."

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* Indian Journal, Vol. II. p. 11.

While want of kindness is reprehensible in any European, it is a *fatal defect in a Missionary.* But any thing merely negative will not do,—there must be the warm out-going of affection. It is true, as has been observed, that this cannot be the simple love of approbation or complacency. A Missionary cannot be blind to the defects in the character of the people of India. His love, to a large extent, must be the love of *compassion.* It should resemble, in some faint degree, that of Him who wept over Jerusalem, or of Paul who could wish himself accursed from Christ for his brethren, his kinsmen according to the flesh. The true Missionary will give the people credit for whatever good qualities they possess, and remembering his own grievous sins against so much light and love, he will make allowances for those who have from their birth been exposed to so many adverse influences. This, however, will not prevent him from reproving and rebuking as occasion demands. But this will be well borne where there is *genuine* love in the heart.

The most successful Missionaries have been distinguished for their love of the people among whom they laboured. The biographer of Swartz says :—

"Among the qualities which tended materially to accredit and recommend him as a Missionary, was that sweetness of disposition, and that cordiality and kindness of address, which, springing 'out of a pure heart, and of a good conscience, and of faith unfeigned,' shed an aspect of benignity and cheerfulness over his countenance, and added a charm to his very appearance, and persuasion to his lips. He was at peace with God, and his heart was habitually animated by that love to Him, which irresistibly expanded in love to his brethren also."

Anderson of Madras wrote, "I love these poor Hindus the longer I live among them, and the more I know about them." Referring to some of his pupils he said, "the innocent, simple-hearted creatures have eyes that would light a candle." Affectionate love was a marked feature in Ragland's character. When

one of the monthly Catechists from the south fell sick. Mr. Ragland gave up to him his own bed.

The Native Christians remark that a change sometimes take place in European Missionaries as they get "acclimated." At first they seem all love, inclined to shake hands even with a cooly ; by degrees they become reserved and stand upon their dignity. Converts were perhaps expected to be angelic beings. Undue expectations not being realized, a revulsion of feeling took place. Europeans in India are often hasty. Arthur observes,

"One of the first things a Hindu does when introduced to an Englishman, is to scan him thoroughly, mainly with a view of deciding in his own mind whether or not he is *Kopishtanu*, 'a man of anger.' For, by some means or other, they have got the impression that a white face, though a very respectable thing in India, is not in itself an absolute guarantee against infirmities of temper."*

The climate is said to try the nerves, and render Europeans fretful and impatient. This is at least a very convenient excuse. One cause probably is that at home Europeans mingle more with their equals, and are obliged to discipline their tempers ; in India they are thrown among persons considered their inferiors, and they give way without restraint. Servants are the parties who suffer chiefly from the want of temper on the part of Europeans. Missionaries are not exempt from this failing. The following extract will shew how it may be best overcome. Colonel Browne writes,

"I had arranged on Mr. Ragland's leaving Madras to take his head-servant into my own employ ; and wishing for information as to the rates which the man had been in the habit of charging for house supplies, I begged Mr. Ragland to leave me his account book. He hesitated for a little, but at length gave me the book, saying, while a deep blush overspread his countenance,

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* Mission to Mysore, p. 36.

'I am almost ashamed to let you have it, but you must not mind what you will see in it; it is my infirmity.' I had seldom looked on such accounts, so methodically arranged, so punctually entered, and exhibiting so clearly every item of each day's expenditure, and at the head of each page was a text of Scripture, "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.' 'Be ye angry, and sin not; let not the sun go down upon your wrath;' and others of similar import. It was to this that he had referred; not indeed in any way ashamed that I should know of his infirmity, but only, as I at once understood, fearing to exalt himself in my estimation by his manner of meeting it. This infirmity, as I never knew till after his decease, was hastiness of temper. Intimate as I had been with him for years, and constantly associated with him in committee, where unavoidably many things occur very trying to the temper, I had never once observed even a momentary failure. I had, it may be, occasionally noticed a slightly heightened colour, a very transient shadow of a feeling of vexation or disappointment; but on no single occasion do I remember that any such feeling ever found expression in word or gesture. And in this, as I have deeply felt, lay the key of his life, the holy life of which every one who has ever seen him felt the reality and the power. He lived on the word of God and on prayer.... It was in the word and in prayer that he found strength so wonderfully to master his infirmity."*

In his intercourse with the people, let a Missionary guard most carefully against any outburst of temper. It will rob him of half his usefulness, even although he may be esteemed for other eminent qualities.

A Missionary should seek to be *accessible* to the people. His house should not resemble that of an official, where none can gain admittance except through the good graces of servants. There should be no savage dogs on the premises, ready to fly at a stranger. Servants should be specially charged to be courteous to any persons who seem to be inquirers.

Persevering Energy.—There can be no question that the climate of India disposes to indolence; but the

* Memoir, p. 139. See also pp. 136-8.

more one gives way to it, the more does the least exertion become a burden. *Obsta principiis.* Be suspicious of easy chairs and couches.

There are some men who do four-fold the amount of work got through by others, apparently endowed with equal talents and equally healthy. The following remarks by Sir T. F. Buxton have been often quoted, but as they should indelibly be impressed on the mind of a young Missionary, they are given again :—

"The longer I live, the more I am certain that the great difference between men, between the feeble and the powerful, the great and the insignificant, is ENERGY—INVINCIBLE DETERMINATION—a purpose once fixed, and then *death* or *victory*. That quality will do any thing that can be done in this world ;—and *no talents, no circumstances, no opportunities, will make a two-legged creature a* MAN *without it.*"

A judicious arrangement of time is of great consequence. Shakespeare says that a man doubtful which of two things he should first begin, does neither. Sir Walter Scott, writing to a young friend not remarkable for industry, warned him to beware of what the women expressively call *dawdling*, and to arrange his time as regularly as a Dutch clock, with the hours, half-hours, and quarters, all marked. Plan so that the studies requiring most mental effort may be pursued when the mind is fresh. The least fatiguing subjects can be taken up after meals or in the evening. Remember that the mind is recruited by variety as well as by rest.

Few men went through more work than John Wesley, although it is noticed that he never was in a hurry. His biographer explains it. After describing the work of a day, it is remarked :—

"We have given this account at large, as a specimen of his exactness in redeeming the time. Those who have not been intimately acquainted with Mr. Wesley will be surprised at our declaring, what we are persuaded is the truth, that it would be difficult to fix upon a single year in the fifty-three which fol-

lowed, that was not divided with as much exactness. The employment might vary, but not the exact attention to the filling up of every hour."

Dr. Carey was another example of the same kind. The historian of the Serampore Mission, who knew him well, says:—

"These Herculean labours he was enabled to accomplish without any strain on his constitution, simply by that methodical distribution of his time to which he rigidly adhered through life. His relaxation consisted in turning from one pursuit to another. He was in the habit of remarking that more time was lost by desultory and listless application than even from external interruptions. He made it a rule, therefore, to enter at once with promptitude on the object before him, and to allow nothing to divert his thoughts from it during the time allotted to its performance."—Vol. II. p 288.

"He was a strict economist of time, and the maxim on which he acted was to take care of minutes, and leave the hours to take care of themselves. He never lost a minute when he could help it; and he thus read through every volume of the 'Universal History' during his periodical journeys to Calcutta on his College duties." p. 478.

"*A place for every thing and every thing in its place*," is a maxim which should be borne in mind. Todd, referring to Jeremiah Everts, a distinguished worker, says,

"Though his papers filled many shelves when closely tied up, there was not a paper among all his letters, correspondence, editorial matter and the like, which was not labelled and in its place, and open where he could not lay his hand in a moment. I never knew him search for a paper; it was always in its place."

It should be observed that Wesley and Carey did not suffer from their gigantic efforts. Dr. Anderson of the American Board, after alluding to a fine example of industry, says that few men die of steady labour. Spasmodic exertions are a more frequent cause of injury.

Carey's habits were not acquired without severe discipline. He writes, "I have for years been obliged to drag myself on, to subject myself to rules, to impose

the day's work upon myself, to stir myself up to my work; perhaps sometimes several times in an hour, and, after all, to sit down in confusion at my indolence and inertness in all to which I set my hand." He used to say, "I think no man living ever felt inertia to so great a degree as I do." At last, however, he could speak as follows to his nephew :—

"Eustace, if, after my removal, any one should think it worth while to write my life, I will give you a criterion by which you may judge of its correctness. If he gives me credit for being a plodder, he will describe me justly. Anything beyond this will be too much. I can *plod*, I can persevere in any definite pursuit. To this I owe every thing."

Prayerfulness.—This must crown the whole. There is a danger in depending even on the best instrumentalities. Isaac Taylor says, "The kind-hearted schemer, fertile in petty devices for beguiling mankind into virtue, and rich in petty ingenuities—always well-intended, and seldom well-imagined,—verily believes that his machineries of instruction or reform require only to be put fairly in play, and they will bring heaven upon earth."* The Missionary will soon find by sad experience, that "Old Adam is too hard for young Melancthon."

The last words of the venerable Eliot were "pray, pray, pray!" Ziegenbalg and Plutscho wrote, "We went always to our dear Father in heaven and laid every thing before him in prayer, and we were heard and supported by him both in advice and in deed."† It is recorded of Swartz and his fellow-labourers, "Whenever the Missionaries proceeded on a journey, or returned from one, when they arrived at another Missionary station, or departed from it, their first and last employment was to bend their knees in prayer to Almighty God with all their brethren." It is said of

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* Natural History of Enthusiasm, p. 181.
† Tranquebar Mission, p. 24.

Ragland, "He was emphatically a man instant in prayer, simple, child-like, confiding prayer, prayer, in every place, and at every time, and for every thing."

Few Missionaries have been more useful than Ko-Thah-byu, the "Karen Apostle." His biographer remarks :—

"Should the enquiry still be urged, how is it that a man of such inferior powers should prove himself such as Boanerges as a preacher of the gospel? I answer, he was a man of prayer. His habitual feeling seemed to be, 'except thou go with me, send me not up hence :' of myself I am nothing, and can do nothing, but 'in the name of the Lord, I can do all things.' It was this feeling of self-distrust that drew him to the mercy-seat and kept him there. I have heard it said of him that he has occasionally spent whole nights in prayer to God. Is it, then, a matter of wonder that such a man should be honoured of his God? That he should have souls given him for his hire?—That he should preach with the demonstration of the Spirit and with power? 'Them that honor me I will honor.' A man may have the talents and eloquence of an angel ; but if they are not sanctified by prayer, the essential element of *power* as a preacher will be wanting, and the word of the Lord will not prove a fire and a hammer to do execution in his hands."*

III. HEALTH.

Importance—Health demands attention every where ; but its preservation in India is of special consequence. The climate is depressing, and when even slight bodily ailment is superadded, a person is rendered almost useless. The bracing atmosphere of England often speedily restores health after it has been impaired ; but recovery in India is slow, frequently necessitating a visit to the Hills, or a voyage home. Besides, the mortality among Europeans in India is twice or thrice as great as in Britain. It has, however, been satisfactorily proved that the increased death-

* The Karen Apostle, p. 70.

ratio has arisen chiefly from disregard of sanitary laws. In several cases Missionaries have been spared to labour upwards of forty years in India, enjoying excellent health.

Season for Landing.—The frightful mortality among European troops in the East some years ago, was due partly to their being despatched without the slightest reference to the time of their arrival. All Mission Secretaries should make careful inquiries on this point. From mere thoughtlessness, a young Missionary may land at Madras when the scorching winds of the Carnatic are setting in; or disembark at Calcutta when the whole of Bengal is a steaming swamp.

Caution about Medicine.—Some persons injure their constitution by taking medicine for trifling illnesses. Many lives are lost by the use of saline purgatives during seasons of cholera. The Hindus, indeed, take medicine when in perfect health to prevent sickness! Nature herself is the best physician. She alone, with proper attention to diet and a little rest, will in most cases of slight disorder restore health.

Prevention better than Cure.—During the last thirty years the death-rate among European troops in India has diminished about one-half. This improvement is mainly due to more attention to sanitary measures. A few directions may be given under different heads.

House.—In most cases a Missionary will find a house already provided. If he require to build, the advice of competent friends on the spot should be sought.

Site.—Several circumstances require to be taken into account. A house within a town will be most accessible and best known. Unless, however, the compound be of some size, the health may be so affected as more than counterbalance the advantage. Frequently a suitable site can be obtained on the outskirts of the town. The distance should be as near as health will permit.

Where the Mission house is perhaps two miles off, the influence of the Missionary is considerably diminished.

An elevated and dry soil should be selected. The most healthy sites are those which from the natural fall, or from the quality of the soil, do not retain moisture. Even where the surface may appear parched up and destitute of vegetation, if it be moist underneath, the locality is to be avoided. Before fixing upon any spot, it is desirable to see it during the rains.

Marshy grounds, and such as are elevated immediately above marshes, and grounds which are exposed to winds and currents passing over marshes, should be shunned.

A house should not be close to a tank. As the water dries up in the hot season, a sheet of mud is exposed. Natives who come to tanks to bathe, cover the banks with filth. Trees should not be in such numbers as to exclude the breeze.

Sir John Lawrence, in his evidence before the sanitary commission, referred to a matter of importance. "In India one great point upon which good health depends is the water; our people very seldom look to the water, but the natives always look to the water in choosing a locality." The natives are excellent judges of water. Consult them about the quality.

Plan.—It has happened not unfrequently that a young Missionary, new to the country and totally ignorant of building, has had to erect a house for himself. Thus great unnecessary expense has been occasioned, and curious specimens of architecture have been the result. If only the builder of the house suffered inconvenience, the matter would be comparatively trifling, and his tastes might be consulted. It is a matter, however, which concerns every future occupant. To provide against this, the American Madura Mission, one of the best organised in India, has a *Building Committee.* After considerable inquiry, a standard plan has been prepared, following which.

with the advice of the committee, many mistakes are avoided.

Different parts of India require different styles of buildings. Sanitary Commissioners have been appointed by Government in each great division. The Missions should obtain suitable plans from them.

The direction in which a house should run, must be determined by the sun and the prevailing winds.

While all display should be most carefully avoided, it is the wisest economy to provide good Mission houses. Where the ground is damp, as in many parts of Bengal, upper-roomed houses should be erected. Small low houses become insufferably hot during summer. The fact that it cost £100 to land a European soldier in India, had some weight in promoting hygienic improvements. Before a married European Missionary will have thoroughly mastered the language, the Society which sent him out will have incurred an outlay of about £1,000. He is therefore a valuable article, worthy of some care.

Dress.—This should be loose and light. *Linen* does not answer in the tropics. It is too easily affected by change of temperature, and after perspiration becomes like so much lead. *Cotton* from its slowness in conducting heat, does admirably. In the hot season the temperature in the open air often exceeds that of the body's *surface.* Cotton, then, is cooler than linen, as a slower conductor of the excess of external heat to our bodies. On the other hand, when the atmospheric temperature suddenly falls below that of the body, cotton causes the heat to be abstracted more slowly. Further, cotton absorbs perspiration with greater facility than linen, and will maintain an equable warmth under a breeze when a dangerous shiver would be induced by wearing linen.

Woollen and *cotton* dresses are actually *cooler* in high temperatures than *linen*, as may be readily proved by placing two beds in the same room when the thermo-

meter stands at 90° and covering one with a pair of blankets, the other with a pair of linen sheets. On removing both coverings in the evening, the bed on which the blankets were placed will be found cool; the other warm. This arises from the woollen covering being a non-conductor, while the linen transmits the heat.

At certain seasons, or in particular places where the thermometer often takes a wide range in a very short time, *flannel* is a safer covering than *cotton*; and is adopted by many experienced Europeans. Sir George Balingall mentions that, when in India, he had a striking proof of the utility of flannel in checking the progress of an aggravated form of dysentery. When contact with the skin causes irritation, a thin cotton shirt may be worn below the flannel.

Dr. McCosh says that he has found a couple of silk handkerchiefs, sewed together, leaving space for the head and arms to go through, a most comfortable under-dress.*

The natives of India, in general, guard cautiously two vital parts of the body,—the ample turban protecting the head from the direct rays of a powerful sun, and numerous folds of cloth round the waist preserving the viscera of the abdomen from the deleterious impressions of cold. The European should copy this attention. The temples and nape of the neck are the most delicate parts of the head. An English black hat is about the worst that can be worn. A ventilating pith hat, with a neck cape, is the best for the hot part of the day. Felt helmet hats, with chambers, are good, but heavy. A flannel band, about a span wide, worn round the abdomen, is useful in the cold season, and when epidemics prevail.

Food.—There are no points of hygiene to which the attention of a new comer, should be more particularly

* Medical Advice to the Indian Stranger, p. 79.

directed than to *moderation* and *simplicity* in his diet. A tendency to general or local plethora characterises the European and his diseases for some years at least after his arrival between the tropics; and hence nature endeavours to guard against the evil by diminishing the relish for food. The new-comer, therefore, should avoid the dangerous stimulants of wine and beer.

One object of food is to keep the body warm. It must be evident that the consumption of carbon is much less in a tropical than in a temperate climate. This is especially the case during the hot season. If oily or fatty substances are then used largely, it is no wonder that disease should be the result.

Europeans in general eat too much and drink too much; they get sick, and the climate is blamed. It is better to increase the number of meals and make each light; but many Europeans eat often and each meal is heavy. An excess of animal food is especially injurious. Pork is to be entirely avoided. The very sight will be an abomination to any one who knows how pigs feed in India. Prawns are indigestible. Tank fish are often bad. Some experienced medical men recommend that only one kind of animal food should be used at a meal. Rice and curry, an excellent article of diet, should not be taken after a large quantity of animal food.

A *vegetable diet* is, generally speaking, better adapted to a tropical climate than animal food, especially in the case of the unseasoned European; not that it is quicker or easier of digestion, for it is slower, but it excites less commotion in the system during the digestive process and is not apt to induce plethora afterwards. The *chapatis*, or thin unleavened cakes of Northern India, are nutritious and digestible when eaten fresh and hot. When cold and tough, they are unwholesome.

A good cook should be engaged. Badly prepared food injures the system, inducing weakness and disease.

The meals should be taken regularly and deliberately. Take tea or coffee and toast in the early morning before

going abroad. The European who consults his health in the east will beware of late and heavy dinners. The principal meal should be taken about two or three in the afternoon. Tea at seven o'clock will then be found a grateful refreshment, and a good night's rest may be anticipated.

Attention to the state of the bowels is of very great importance, both to preserve good health and to recover it when impaired. Be *regular* in relieving the bowels. Constipation may often be counteracted by coarse brown bread or by fruits. Drinking a pint of cold water the first thing in the morning, is in some cases an excellent remedy. Active exercise in the open air and daily friction over the region of the stomach and bowels, are very serviceable. Beware of the frequent use of aperient medicine.

Fruits.—The new-comer should be sparing in the use of fruit and discriminating in his choice. Whatever is used should be well-ripened, but not over ripe. The plantain, orange, and shaddock, are generally grateful and wholesome. Pine apples and especially green cucumbers, are not safe. Particular kinds of fruit have peculiar effects on certain constitutions. Each person should ascertain cautiously which agree with him. The forenoon is the best time for eating fruit. What may then be taken with impunity, may bring on an attack of cholera after a late dinner.

Drink.—The great physiological rule for preserving health in hot climates is *to keep the body cool.* Common sense points out the propriety of avoiding heating drinks, for the same reason that leads us instinctively to guard against a high external temperature. During the first two years of residence at least, the nearer we approach to a perfectly *aqueous* regimen in drink, so much the better chance have we of avoiding sickness ; and the more slowly and gradually we deviate from this afterwards, so much the more retentive will we be of that invaluable blessing, *health.* Such

is the opinion of Dr. James Johnson, confirmed by Sir Ranald Martin, the most eminent authorities on the subject. The evidence before the late Indian Sanitary Commission also proved that the freshly-arrived European does best to confine himself to pure cold water. Malt liquor was advocated only as much less injurious than spirits. It is true that the popular idea is different. In cold countries it is maintained that stimulants are necessary to keep one warm, while they are injurious in a hot climate. Here, on the other hand, it is asserted that they may be dispensed with in the temperate zone, but are indispensable within the tropics to keep up the system. This is a comforting doctrine to the man accustomed to his beer. The Missionaries of the American Board are the warmest advocates of total abstinence in India. What is their experience ?

The Report of the Mahratta Mission, noticing the death of Miss Farrar in her 67th year adds, "It may be matter of interest to some to know, that for 20 years before Miss Farrar's death no Missionary or Assistant Missionary connected with the Ahmednugger Mission had been removed by death while labouring in the field." With the exception of one Missionary who was drowned, during the last 16 years there has been no death among the adult members of the American Madura Mission, about 30 in number.

Without denying that there is the highest sanction for the moderate use of fermented liquors, it seems expedient that Missionaries in India should refrain from them as far as possible. The people are prone to run from one extreme to another. Spirits threaten to be as destructive among the Hindus, as "fire-water" among the American Indians. The *Friend of India* shows that during the last fifteen years the excise revenue has increased a hundred per cent. "All over India during the most enlightened period of our rule, the number of drunkards and drug consumers has in-

creased by one-half, and those who drank and poisoned themselves before have largely increased their consumption." An intelligent native writer says, "Can it be that our country is only to part with its idolatry for drunkenness?" The *Khair-Khwah I Hind* observes, "It cannot but be a cause of much grief to all truly Christian men that this evil habit is spreading like a contagious disease among the Native Christians. So far has it already spread that many Hindus and Mahomedans regard it as almost an inevitable result of becoming Christians. It thus becomes a stumbling-block to many of them." The following sad case came under the compiler's own observation. The son of a highly respectable Native Chief in Ceylon, after receiving an English education, expressed a wish to be baptized. The father, about seventy years of age, said he had no objection, provided his son did not become a drunkard. But the young man, besides acquiring the habit of using intoxicating liquors himself, induced his father to join him. Drunkenness soon carried off the old man, while the son was tempted to a crime which led to several years confinement in jail.

Some valuable Mission Agents have been ruined by strong drink. Unquestionably the temperate use of wine and beer by European Missionaries, in some cases prompted such to enter upon a course which proved fatal in the end. It is admitted that under certain circumstances the *occasional* use of wine and beer may be advantageous to a European, especially after long residence. But the reason of this should be explained to Mission Agents. It is an excellent practice to invite Native Ministers occasionally to dine with the European Missionary; but wine or beer should not be offered to them. On the contrary, it should be shown why they should abstain. The *Khair-Khwah I Hind* has the following just remarks:—

"We cannot conceive why people, after becoming Christians, should think it necessary to commence the habit of drink-

ing. It is certain that there can be no real necessity for it in their case; for previous to their receiving Christianity they had no need of it, and why afterwards? Have they, by becoming Christians, contracted such an amount of bodily weakness as to render stimulating drinks necessary? Or do they think it an essential part of the Christian religion, so that they cannot be perfect without it? ...... Why do Europeans whose example is worthy of imitation drink at all? Generally because of weakness induced by the effects of the climate. This is not the case with our Native Christians; and therefore it is no reason for them to follow the example of Europeans. And on what occasions do our Native Christians usually indulge this habit? Is it when sickness comes upon them? No, it is generally when they come together on occasion of a wedding or a holiday. Some seem to think that they cannot enjoy themselves without drinking. Others follow the very questionable custom of Europeans in drinking each other's health on such occasions, as if their health and prosperity depended upon it."

All parts of the Mission field are not equally bad. In general, those which profess to have made the highest advance in "European civilisation" are the worst.

Care should be taken to obtain good water for drinking purposes. Dr. Letheby, Health Officer to the city of London, is disposed to think, that impure water is before impure air as one of the most powerful causes of disease. It is supposed, with good reason, that the hill diarrhœa of India is frequently caused by water loaded with rotten vegetable matter. "Mr. Hare has often prevented patients from drinking any but rain water, collected in a tub by stretching a sheet on four poles, and always with the result of stopping the diarrhœa."* Where water is bad, rain from the roof may be stored up a cistern. But this is seldom necessary.

The water of most tanks is filled with animalcules, and is not fit for use till it is boiled or otherwise purified. Muddy water may be rendered transparent

* Report of the Sanitary Commissioners, p. 242.

by a small quantity of alum, or by the clearing nut used by the natives. Drinking water may be filtered through earthen pots, containing sand and charcoal. Most servants employed by Europeans know how to arrange them. Water may be rendered tolerably cool by placing it in a porous vessel in a draught. By means of saltpetre, the temperature may be reduced still further. Ice is now procurable at some stations. It is very refreshing and acts as a tonic.

Liquids have a tendency to increase perspiration. The thirst is only temporarily allayed; for as fast as they are drank, so fast a nearly equal quantity of fluid exudes. Hence, a mouthful of cold water now and then will moderate thirst almost as effectually as an equal number of tumblers. The less one can drink between meals the better, and the less, when accustomed to it, is suffered from thirst.

Exercise.—Many of the Missionaries who have lived longest and done most work in India attribute their good health, under God, in a great measure to *regular* exercise. It is more necessary here than in England, though from the diminished vital energy, it should in general not be of a violent character. Exercise should be taken in the cool of the day, about sun-rise and sun-set. The morning is greatly to be preferred, as the air is then fresh and the ground cool from the dew; whereas in the evening both are often too much heated to refresh you. In order, therefore, to preserve your health and keep yourself active for important work, you should always be out at day-break, and home again, if possible, before the sun has been long up. The degree and description of exercise to be taken must be regulated by every individual's constitution. In general the best exercise is riding, next to it is walking. It is well to alternate these, taking one in the morning, the other in the evening. Commence and close the exercise with gentleness. Take exercise, as far as may be, with some object of interest in view.

Native Christians or schools may be visited; addresses may be given in villages.

A drive in a carriage is most suitable for ladies who are not strong. Gentle pressure and friction over the surface of the body, but particularly over the limbs, invigorates the circulation after fatigue as well as after long inaction. During the rainy season the swing may be practised within doors, when the weather does not admit of a drive. In chronic disorders of the viscera, it is grateful and salutary.

Never allow mere languor to prevent the usual exercise. Inactivity steals imperceptibly upon a person, but it often arises from the peculiar nature of the climate, and not from over-fatigue. Instead of giving way to it and becoming indolent, rouse yourself to active effort.

Occupation of an interesting character is a great preservative against disease. The inactive life generally lead by European ladies in India, is one cause why their health suffers. If they engaged in efforts for the enlightenment of their Hindu sisters,—comely though the sun hath looked upon them,—they would both do good and get good in every respect.

Exposure to the Sun.—With regard to this, there is considerable difference of opinion. Some go to one extreme, some to another. Much depends on the constitution. According to the homely proverb, "one man's meat is another man's poison." It is well for the newcomer to be cautious. Sunstroke or violent attacks of illness have often been the result of rash exposure. The stranger does not feel the heat much at first, and is apt to regard old Indians as effeminate. Advice is sometimes not listened to, till experience has been bought at a dear rate. The sun is a treacherous foe, occasionally smiting a man in a course which he seemed to have often followed before with impunity.

Always wear a pith hat when obliged to go out during the heat of the day. Use also an umbrella,

covered with white cloth. The heat from the ground is often greater than the direct rays of the sun. The eyes are apt to be affected. Wire-gauze goggles, with large green or blue glasses in the centre, are the best guard against glare. Take care that the horizontal rays of the sun do not fall on the temples or neck.

Keep as much at home during the heat of the day as is compatible with your duties. When required to proceed any distance, go in a *covered vehicle.* Hough remarks, " To walk a mile in a tropical sun, with the heat reflected upon you from the ground, and burning your feet, as well as scorching you from above, will generally exhaust the power of the body, and consequently depress the energies of the mind to such a degree as to render you incapable of attending to the duty you went to perform."

To *stand* inactive in the sun is much more injurious than to *move about* with the mind engaged. Proper food is a great preservative. A Missionary in Travancore, when visiting village congregations on Sunday, spent the whole day out, either with cold provisions, or rice and curry badly prepared. In the evening he often returned with a severe headache and quite exhausted. Afterwards he adopted the plan of sending out a servant on Saturday to have his meals properly cooked. His headaches disappeared, and he came home at night comparatively fresh.

When particularly exposed to the sun, a few smooth large leaves inside the hat will be found useful. White covers, quilted with cotton, greatly moderate the heat in palanquins and carriages.

Sunstroke. On the first symptoms of giddiness, flushing of the face, fulness of blood in the head, or dimness of vision, pour cold water over the head, and keep it wet (with the cap on) for some hours. This will often prevent further injury. If a person has been struck down, the best remedy is cold water poured upon the head and chest. The pouring should not be

long continued, but repeated for a few minutes at intervals, until evident amendment takes place.

Draughts, &c.—After being heated, avoid lying in a draught. When tatties are used during the hot season, do not sit too near them; colds are thus often caught. Do not remain in wet clothes longer than can be avoided. While in exercise no danger results; but from lying down in damp clothes, rheumatism, fever, dysentery, or disease of the liver ensue. If dry clothes *cannot* be obtained, occasional friction over the body or moving about, will tend to prevent the ill effects.

A writer in the *Calcutta Review* says, "Let every man residing in a tropical climate, beware, above all things, of the *cold*. The relaxation, consequent upon the increased temperature, renders the frame so peculiarly susceptible to the impressions of cold, that the utmost care should be taken to escape the influence of these distressing atmospherical vicissitudes. There are few of the ordinary diseases of India, which may not, in the majority of cases, be traced to the action of cold on the surface of the body, relaxed by the antecedent heat."

Bathing.—The *cold* bath, judiciously used, is tonic and bracing. It is a great safeguard against the effects of sudden changes of temperature. The water is rendered much colder by keeping the jars outside the house all night exposed to the wind, and bringing them in at sunrise. The morning before breakfast is the best time for bathing. It is not necessary to be cool before bathing. The reverse is the case; it is apt to be injurious when a person waits till he gets cold and chilly. The cold bath is not safe, however, after great exhaustion. The tepid or warm bath is then preferable. When too long continued, the cold bath is apt to cause chilliness, fainting, and cramps in the legs. It is dangerous under every form of visceral disease. The natives sometimes bring on relapses of fever by profuse bathing when convalescent.

After exposure to the sun, a cold bath will tend greatly to make the system recover its tone.

Europeans who dine in the evening bathe with advantage before dressing. Those who dine early will find one or two pots of water very refreshing when going to bed.

In every case friction with a coarse towel should follow bathing. The flesh-brush may often be used with advantage.

The best test that the cold bath agrees well is speedy re-action, marked by a glow on the skin and a feeling of strength and enjoyment. Where this is not the case, the *tepid* bath should be used. The *warm* bath serves to calm the system and relax the pores of the skin, as in fever and bowel complaints.

Do not bathe after a meal, as digestion would be interfered with.

Sleep.—It is much more difficult to secure sound sleep in the tropics than in a temperate climate, while at the same time its want is more keenly felt. Avoid in the evening, as far as possible, work of an exciting character or requiring deep thought. Go to bed by 10 o'clock at the latest, and rise early to enjoy the cool morning. This is of great importance.

The bed-room should be well ventilated, but in general sleeping in a draught is to be avoided. In some parts of India, Europeans may sleep in the hot season in the open verandah or on the house-top, not only with safety but with advantage. Local experience must be consulted. Some winds, as the sea breeze, are balmy and innocuous; others bring on fever and rheumatism.

"The danger of draughts at night is perfectly well known to natives, for Dr. Julius Jeffreys states that, in watching a garden at night, the native places a mat to windward of his bed to cut off the intermediate current from his body. He says, this is a matter of really prime importance; for it will often

just make the difference whether a man escapes or not an attack of rheumatism or intermittent fever,"*

Lay off all clothing worn during the day; rub the whole surface of the body well; and put on night-clothes, loose, light, and well aired. Lie on a hard bed. Sleep with the head as low as is at all comfortable. Use as much bed-covering as can be borne without causing perspiration. Have an extra cover at hand to add in case of waking up cold.

In some parts musquito curtains are requisite. The texture should not be so close as to prevent greatly the circulation of air. By examining the inside well and putting down the curtains before sunset, perfect protection may be secured. Some suppose that musquito curtains help to ward off miasma, though perhaps the only benefit is to aid in keeping off currents of air.

Avoid in the evening particular kinds of food apt to disagree with you. The neglect occasions night-mare or something worse. In close hot seasons the punka may be used with advantage at night, though generally it may be dispensed with in the case of new-comers. One evil must be guarded against. Not unfrequently the punka-puller falls asleep. The person lying below is then covered with perspiration. When the punka is again pulled, the perspiration is suddenly checked. Dangerous illnesses have been brought on in this way.

Dr. McCosh observes, "Few things conduce more readily to sleep than general friction all over the body; and in bad health I have seen this succeed in inducing sleep when opiates had failed. If this can be done by the person himself, so much the better; but if an invalid, it must, of course, be done by the attendant." The addition of a cold bath is in some cases advisable.

"The *Siesta*," says Dr. Caldwell, "is now almost unknown. The handful of Englishmen that are in India,

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* Report of Sanitary Cmmissioners, p. 105.

and on whom all hope for the improvement of India depends, have too much to do to sleep in the day-time."

Amusements.—The Missionary, as well as other men, needs his seasons of recreation. India affords a wide field of study, combining relaxation and valuable knowledge. Carey spent an hour or two daily among his plants, of which he had a very valuable collection. Even in his last illness, when he could no longer be moved into his garden, some favourite plant would be brought into his apartment, on which he would look for a time with pleasure. Lacroix had a great love for natural history. Care should be taken that the attractions of science do not divert attention from one's appropriate work.

Shooting is condemned even at home. "Surely," says Bridges, "it does not exhibit the minister in his proper Levitical habits. Would not the transition be deemed somewhat too violent to visit the sick and dying in the way home from shooting? Would not a shooting dress rather repel than invite a tempted conscience, seeking for spiritual counsel at our mouth; or an awakened soul, anxious for an answer to the infinitely momentous question, 'What must I do to be saved?'" In India especially, it outrages the feelings of the people for a religious teacher to appear as a sportsman.

DISEASES OF INDIA.

Tables given by Dr. Ewart in his "Vital Statistics of the Indian Army," show that the percentage of mortality among European Soldiers in India is, in round numbers, as follows: dysentery, 30 per cent.; fevers, 20 per cent.; cholera, 18 per cent.; hepatic diseases 8 per cent; all other diseases, 24 per cent. The same diseases, with the addition of small-pox, are about equally fatal among the natives.

Where a Missionary, who has not passed through a

medical course, can obtain competent medical advice, it is very unwise for him to attempt to doctor either himself, his family, or his servants. Nor should he open a dispensary for the natives. Cases may occur, however, in which he is compelled to act as physician. He may be out itinerating, and either he himself or some of his servants, may fall sick. Diseases often run their course rapidly in India; remedies, to be of much value, must be applied at once. Under such circumstances, a judicious man, who has given some attention to medicine, may do much good. A few hints may be given.

Diarrhœa and Dysentery.—Shooting pains in the bowels, blood and mucus in the discharges with straining, distinguish dysentery. Pressure on the abdomen gives pain.

Causes.—Sudden changes of temperature causing checked perspiration, the use of crude ill-prepared, indigestible or otherwise unwholesome food, the use of impure water, fatigue and privation, epidemic and malarious influences, and previous diseases.

Treatment.—*Simple diarrhœa* is often caused by irritating matter in the bowels, and is frequently relieved by a dose of castor oil, followed by Dover's powder and quinine. Three grains of the former (as much as will go on a two anna piece) and five grains of the latter (as much as will go on a four anna piece) should be given twice or thrice a day. The diet should consist of sago, arrowroot, *white* bread, &c. All salt meat and indigestible articles should be avoided. Where no irritating matter is present, the diarrhœa should be checked by 20 or 30 drops of laudanum in a little water. Collis Browne's chlorodyne is very valuable for the same purpose. Never allow the bowels to be purged more than two or three times in one day without taking medicine. It may be the incipient stage of cholera.

Similar treatment should be pursued in dysentery. In Europeans passing much blood with pain and fever, some leeches may be applied in the early stages over the most painful part. Fine leeches can be got in the paddy fields. Natives do not stand bleeding. It has, indeed, happened not unfrequently in the case of Europeans, that the disease has been subdued, but death has followed from exhaustion. Bleeding should therefore be resorted to very cautiously, and the strength should be kept up as much as possible by nourishing food. A hot hip bath twice a day is often very useful. The patient should sit in a small tub of moderately warm water, and boiling water should be gradually poured in, till it becomes as hot as can be borne. Some hot sand in a pillow case may be spread over the belly. A flannel band may be used with much advantage. Diminish the medicines gradually from four to three times, to twice, and to once a day. If given up suddenly, the disease will probably return. When convalescent, the bael fruit (Ægale Marmelos) may be used with excellent effect.

The utmost attention to diet is necessary after an attack of dysentery. No disease is so apt to relapse.

Fever.—There are two principal varieties—*Intermittent* and *Remittent*. The former, also called Ague, has three stages, the *cold, hot,* and *sweating* stages. The cold stage sets in with shivering, and pain is felt in the back and large joints. After a little time the skin becomes hot, the pulse quick, and the patient complains of headache, and thirst. This stage generally lasts some hours. At length perspiration pours forth freely, and the patient feels well, with the exception of a degree of weakness. The fever may return the next or following day. In Remittent Fever there are no distinct stages, though an *abatement* of symptoms takes place at certain times. It is a much more severe disease.

Causes.—Malaria exercises most influence. "It is the product of heat, moisture, and vegetable decomposi-

tion. It appears to be absorbed largely and retained by the soil, and is given off the first fall of rain or on turning up the soil, in sufficent intensity to produce disease in susceptible persons exposed to it. In districts where it exists already, anything which retards free circulation of air, such as jungle, forests, high walls, or other similar impediments, add to its force. And on the other hand everything which tends to lower the standard of health of persons exposed to it increases their susceptibility to its influence. This malaria is universally believed by the natives of India to be conveyed in the drinking water.

" Retentive soils, having imperfect natural drainage; expanses of shallow partially dried-up water; neglected tanks; hollows filled with water; marshy ground, and damp or wet ravines, are all well-known sources of malaria in India." Porous soils, especially decomposed granites, with water near the surface, also give off malaria.

Sleeping in damp clothes, exposure to extremes of heat and cold, heavy dews and fogs, night air, changes of season, and great fatigue, are other causes.

Treatment of Ague.—Twenty drops of sal volatile and twenty drops of laudanum in half a wine glass of water, will often cut short the cold fit. In the hot stage a dose of castor oil should be given. During the *intermission*, and after the bowels have been well acted upon by a purgative, three grains of quinine should be given every fourth hour. If the taste of the quinine be very unpleasant, make it into pills with a little bread crumb or with boiled rice.

If there be much shivering and headache at the commencement of the attack, an emetic of half a tea spoonful of ipecacuanha, or one tea spoonful of mustard, in water will afford relief. Promote the vomiting by large draughts of warm water. The stomach should be allowed to settle well before the purgative is taken.

Arsenic is sometimes employed instead of quinine ; but it requires the utmost caution.

As quinine is very expensive, chiretta, which may be bought cheaply every where, may be used as an inferior substitute. Dr. Lowe, Medical Missionary, Travancore, says, " A convenient tincture is made by digesting for a few days about five ounces of chiretta in a pint of arrack (20 oz.). A tea spoonful given four or five times a day will generally prove successful." *

Treatment of Remittent Fever.—As this is a much more dangerous disease than ague, and assumes different types requiring different treatment, medical advice should be obtained if procurable. Where that is impossible, the following course may be adopted. Four or five grains of calomel, with as many of the extract of colocynth, made into two pills, should be given at once; followed by a drachm of the compound powder of jalap in a couple of hours. After the bowels have been well acted on, and febrile symptoms somewhat decline, the following powders may be given every third or fourth hour : sulphate of quinine three grains, James's powder three grains, powdered nitre four grains. The bowels should be kept open by compound rhubarb pills.

When head-ache is very severe, cloths steeped in cold water may be kept constantly to the head. In the case of *strong* Europeans, a few leeches may be applied to each temple. The thirst may be quenched by lemonade, barley water, and the like.

Should the stomach become irritable, a mustard poultice will be found of advantage. If there is great exhaustion, give camphor.

Jungle Fever is accompanied by great prostration of strength, and followed by delirium. Seek medical ad-

* An excellent preparation of chiretta by Dr. Lazarus, Benares, is sold by many medicine vendors at 4 Rupees each bottle.

vice at once. Stimulants should be given if the patient be very low.

Warburgh's Fever Tincture, is by some considered a specific in severe cases of fever. Care must be taken to procure the genuine preparation, for there are fraudulent imitations which are dangerous. Directions accompany the medicine.

A change to a healthy locality is generally indispensable in severe cases of fever.

Precautions against Fever.—When fever is epidemic, be careful about food; use a generous diet, and do not go out in the morning fasting. Avoid exposure to dew. Do not sit outside in the evening. Keep the windows and doors of the house closed on the side from which the wind may blow the miasma. Sleep in an upper room. Malaria generally moves along the surface of the ground. Special care is necessary during the hours of sleep, as from the diminished vital energy the body is less able to withstand miasma. Take good drinking water with you when travelling through a feverish district. When you meet with a well which the natives say contains good water, take a supply with you. Three grains of quinine with a cup of hot coffee every morning, is an excellent prophylactic.

" Much is talked," says Martin " of the good effects of tobacco-smoking in damp localities, by persons who, in defiance of geographical differences, carry the habit wherever they go—from the marshes of Arracan to the arid plains of Delhi ; but I think there is good reason to question the benefits of this habit of smoking even in the fatherland of fog and damp, or that tobacco ever acts as preventative to any disease, and least of all to fever."

Cholera.—This is emphatically the " pestilence that walketh in darkness." The attack frequently comes on about two in the morning. A premonitory diarrhœa often precedes cholera. The stools resemble rice water, and there is a suppression of urine. Vomiting is

generally an early symptom, followed by cramps in the limbs. As the disease progresses, the patient becomes cold and pulseless.

Causes.—Cholera is still a great mystery. The following are some predisposing causes: indulgence in fruit, especially when unripe, or in other articles of difficult digestion, exposure to night dews, fatigue, filth, and crowding.

Treatment.—In the early stage it is difficult to distinguish cholera from an attack of diarrhœa. Undue alarm should not be excited. Still, especially when cholera is epidemic, immediate steps should be taken. 30 drops of laudanum in hot brandy and water will be found very efficacious in checking the premonitory diarrhœa. 30 drops of chlorodyne in a little water is also an admirable remedy. Camphor dissolved in spirits of wine and dropped on a little sugar, is another useful medicine. The body should be kept warm. Vomiting may often be stopped by a tea spoonful of carbonate of soda, dissolved in hot water and drank as hot as possible. If thrown up, repeat the dose.

Natives generally prefer remedies in the form of pills. Often they are retained in the stomach when fluid medicines are rejected. When cholera is epidemic, the Madras Government furnishes supplies of Paterson's cholera pills. Each pill contains calomel ½ grain, opium ½ grain, camphor ½ grain, acetate of lead 1 grain, compound cinnamon powder 2 grains, acetic acid, sufficient to mix the whole. One or two pills should be broken up in a little conjee or any fluid, and taken immediately. One should be given every ¼ or ½ hour according to the urgency of the symptoms, until vomiting and purging are checked. The maximum number of pills to be given to an adult is 24; children under 7 years should not take more than 4 pills; from 7 to 15 years, 8 pills; youths from 15 to 21, 12 pills.

Acetate of morphia is a very powerful preparation of opium, one grain being as strong as four grains of

opium, or as 80 drops of laudanum. It is very soluble and active, while from its very small form it often escapes being thrown up.

A large mustard poultice should be applied over the stomach for 10 or 15 minutes. The body should be rubbed with hot flannels wrung out of turpentine. Rubbing is useful in relieving cramps and restoring heat. Hot sand in pillow cases may be applied to the body; hot bottles of water to the feet.

The natives object to water being given to the patient, who generally suffers from violent thirst. European physicians think cold water may be taken with benefit in moderate quantities.

At the first outbreak of cholera, many cases are fatal. No medicine has much effect. An increased number of recoveries is a sign that the epidemic is abating.

The disease varies in its type, requiring somewhat different treatment. Experience will show which remedies are most successful in each case.

Means of Prevention. When cholera is epidemic, special precautions are necessary. Drains should be attended to and filth removed. Houses should be whitewashed. Unripe fruit and other indigestible articles of food should be avoided. Heavy meals should not be taken at night. The body should not be weakened by fasting, exposure, or fatigue. It is important to maintain proper warmth at night. A flannel belt over the abdomen is a great preservative. Give your servants cholera pills, and warn them to use them ere it be too late. Strive to encourage your people, for fear renders them doubly liable to attack.

Liver.—Pain about the right side is the usual symptom. Take a smart purgative, foment the side with hot flannels, avoid wine and beer. If not relieved, seek medical advice.

Relaxed Throat.—Missionaries sometimes suffer from this. A gargle, prepared by mixing chillie vine-

gar with four times as much water, adding a little sugar, may often be used with advantage.

Country Sore Eyes.—Dissolve six grains of nitrate of silver in one ounce of water. Drop into the eye two drops of the mixture every morning, taking care that the lotion fairly enters between the lids. Washes of alum or sulphate of zinc may also be used as substitutes, but they are not of equal value.

Management of Children.—Procure a copy of Goodeve's excellent little work on the subject.

Bites of Snakes and Mad Dogs.—Poisonous snakes are distinguished by having only a single row of teeth in the upper jaw, with poison fangs. Snakes which are not poisonous have a double row of teeth.

If the bite be on the extremities, bind something very tightly *above* the wound to prevent the absorption of the poison into the general circulation. This should not be removed for some hours. The most effectual remedy is to cut out the part, taking care to go to the bottom of the wound made by *both* fangs. Pinch up the skin or lift it up with a pin. Do not be afraid. There are no arteries as a rule near the surface. Burning with a hot iron is another remedy. Lunar caustic may also be applied. Bleeding should be encouraged by warm water. Sucking the wound is very useful. No injury will follow to the person sucking, if his mouth is not scratched. The wound may then be well rubbed with liquor ammoniæ, and 30 drops in brandy may be taken internally every hour or two. Mustard plasters should be applied, if the patient becomes cold and insensible.

The pain caused by the *bites of scorpions or centipedes* is most speedily relieved by the application of liquor ammoniæ or of ipecacuanha powder, made into a paste with a little water, and applied to the wound. Twenty drops of sal volatile may be taken in a little water. The same treatment will serve for the bites of

wasps. The sting may be generally removed by making pressure over it with the barrel of a small key.

Musquitoes are troublesome to new-comers, especially in Bengal. Lemon juice, salt and water, or oil linament, all allay irritation caused by their bites.

Headaches —Some people suffer a good deal from headaches. They arise from various causes. It is well to keep the hair short.

Medicines.—The following are some of the most useful : cholera pills, chlorodyne, quinine, calomel, castor oil, ipecacuanha, Dover's powder, laudanum, liquor ammoniæ, lunar caustic, tartar emetic, camphor, James's powder, English mustard and turpentine. It is always wise when travelling to have a small parcel containing at least the following : brandy, chlorodyne, cholera pills, and quinine.

Visiting the Sick.—Never go to infectious cases when you are very fatigued or just before your meals. Your bodily system is weak then, and much less able to throw off poisonous influences. Keep to the windward of the sick person. Do not swallow your saliva, but put it out into a handkerchief.

Acclimation.—Europeans sometimes suffer a good deal from ill-health the first year, and look thin and pale. "When once fairly acclimated," says Weitbrecht, "they recover their flesh and assume a healthy appearance, though the freshness and bloom of youth may return no more."

Sanitaria.—Lord Canning, himself a noble worker, observed,

> "I have learnt by experience so to value the services of the able men who are under my authority as to know that there is nothing wiser in policy or of truer economy than to place occasional healthful rest within the easy reach of those who labour hard, whether their labour be for the State or for private interests—and to enable English blood and English lungs to be invigorated by a more congenial atmosphere than the debilitating vapours or parching winds of Hindoostan."

The American Madura Mission have two or three houses on the Pulney Hills, where each family is permitted to reside for a certain period annually, travelling expenses being allowed. The plan has been highly beneficial. A few other Missions are gradually adopting the same course. It is true, as Dr. Anderson remarks, " Such institutions are hard to regulate. There is a tendency in them to grow, and to degenerate into mere watering places."

Sanitaria are of chief use as prophylactic, or for recovery after illnesses not of a severe character. To persons whose constitutions are much broken, they afford merely temporary relief; they sink again on returning to the plains. A voyage home, in such cases, is the only effectual remedy.

Tours in tents will often be found of great service to the health.

Diffusion of Sanitary Knowledge.—Indian towns are thus described :—

" The towns and bazaars in the vicinity of lines are in the worst possible sanitary state, undrained, unpaved, badly cleansed, often teeming with offensive and dangerous nuisances; with tanks, pools, and badly-made surface gutters, containing filth and foul water; the area overcrowded with houses, put up without order or regularity; the external ventilation obstructed, and the houses overcrowded with people; no public latrines, and every spare plot of ground covered with filth in consequence; no water supply, except what is obtained from bad shallow wells and unwholesome or doubtful tanks. These towns and bazaars are the earliest seats of epidemics especially of cholera." Report, p. 161.

It will thus be seen how important it is, in addition to other efforts, to diffuse sound knowledge among the people. The Reading Books of the Christian Vernacular Education Society contain lessons on the structure of the body and the means of preserving the health, graduated according to the capacities of the

readers. The use of such books is an effectual means of securing the end in view.*

IV. HOUSEHOLD ARRANGEMENTS.

Value of System.—The Missionary has a great work before him, more than sufficient to task all his energies. Though some attention, to household affairs is absolutely necessary, the aim should be to reduce it to a minimum. By taking a little care at first, effective supervision, under ordinary circumstances, need not occupy more than a few minutes weekly. Where much hospitality has to be exercised, a longer time will be required.

The chief point is to get into a good system. Indian servants are very docile, and may be trained to great regularity. If the master is methodical himself, every thing, after a little trouble, can be made to work like clock-work, without friction. In one house, without a word being heard on the subject, meals will be on the table as the hour strikes; in another, it is impossible to tell when breakfast or dinner will make its appearance. In the latter case, the blame is often laid upon the servants; but the origin of the evil lies with the master. Time and temper, both very valuable considerations, will be saved by a little forecast.

Choice of Servants.—With care, good servants can generally be obtained. Beware of the men who attach themselves to the floating population of the Presidency towns. Do not put confidence in characters from

* The materials of this chapter have been drawn chiefly from Martin's Influence of Tropical Climates, Medical Hints by Dr. Elliot in Ferguson's Ceylon Directory, Report of the Commissioners appointed to inquire into the sanitary state of the Army in India, and a paper prepared by Dr. Green, Medical Missionary, Jaffna. Several valuable suggestions have been received from Dr. Paterson, Medical Missionary, Madras, who has also kindly revised the whole. Other books which the Missionary may consult, will be found mentioned in the appendix.

unknown persons, as they are often forgeries or borrowed for the occasion. Apply to Missionary brethren, or other Christian friends, to recommend servants.

When *truly converted* native Christian servants can be procured, they are by all means to be preferred. They will show kindness to inquirers, and may otherwise be helpful to the Missionary in his work. Such, however, are difficult to obtain. The best native Christians, as a rule, are not accustomed to domestic service. Mere nominal Christians are not more honest than heathens, and sometimes drink, which the latter, as a rule, do not. Heathen servants are to be preferred to bad Christians, as they do not bring disgrace on the religion they profess. Hindu servants were found much more faithful during the Mutiny than Mahommadans. Humanly speaking, they are also more hopeful as regards their conversion.

Indian servants have their faults, like servants at home, though of a different character. But kind judicious masters will in general find their servants docile and attached. Often Indian servants seem to know by a kind of instinct, the wishes and intentions of their masters.

Punctuality.—Fix the hours when meals are to be ready. A clock is necessary to enable the servants to know the time with exactness. A good American eight-day clock may be purchased at no great cost. Money will seldom be spent to more advantage than for such a purpose. Let the head servant understand that he must wind it on such a day, and at such an hour. If the servants, as is often the case, were not accustomed to order under their former employers, some attention will be necessary till the habit has been formed.

Bill of Fare.—Wholesome food, well cooked, is essential to health; but undue attention to "creature comforts" should be avoided. It should not form a subject for daily consideration, what is to be pur-

chased for breakfast or dinner, and how it is to be prepared. Perhaps the best plan is to arrange the bill of fare for a week. Sufficient variety may thus be obtained; while the order may be easily recollected. Special directions will, of course, be necessary when there are visitors.

Accounts.—Dishonesty is the great evil to be guarded against in Indian servants. It does not assume the form of direct theft. Although it is imprudent and wrong to place temptations in the way of servants by leaving money on a table or otherwise exposed, it is comparatively seldom that losses are sustained in that way. You are charged more than the proper price of articles, the difference being pocketed. If a man bring straw for sale, your servant may bargain with him to ask so much, provided he allows him a certain proportion. The proportion taken varies from 3 to 24 per cent. except in the case of spend-thrifts, when it is much greater. Servants generally attempt to justify it under the name of *commission*. It is almost impossible to check it entirely, for a shop-keeper prefers making an allowance to a servant to ensure the continuance of your custom. Provide your servant with a large blank book of cheap paper, and let him enter every item of expenditure. Caution him beforehand, that this book will be shown to people who know the proper prices. Get some friend, who is a good manager, to go over the account with you. In this manner, surcharges may soon be stopped.

It would require too much time for you to take down and add up the items daily. Let the servant present his household expense book every Monday morning, or other more convenient time, for inspection. Glance over the whole, and test any thing which seems suspicious. Give in advance as much money as will probably be required during the week.

The main object is to have a sufficient check at the smallest expenditure of your time. This may be best

secured by keeping an account yourself of your monthly outlay. A single folio page will serve for a year. Thirteen columns will answer for the twelve months and the totals. Have as many items as seem necessary, arranged under different heads. Make your servant keep an account of how much is spent during the month on bread, rice, sugar, &c. Enter the principal articles, and class the remainder as miscellaneous. In this manner you may be relieved of three-fourths of the burden of accounts, while at the same time you can scrutinise your expenditure. Servants' wages can easily be put down in a lump.

You should provide yourself with a bound Day-Book to enter all moneys received or paid. In India life is even more uncertain than at home. No one can tell whether at the end of 24 hours he may not be in his grave. In the agonies of cholera, accounts cannot be explained. Make daily entries, so that if called away at any moment, every thing may be easily understood. Do not say that you have *no time* to do this. You must make up your Mission accounts at some period or other, and if you do not keep your Day-Book properly, you will spend double the time, perhaps perspiring and fretting, while endeavouring to adjust them.

Preserve all vouchers on a file. This will occasionally save you from requiring to make double payments. Give cheques where practicable instead of silver in payment of bills. They will serve, in some measure, as receipts, should the latter be lost.

Giving Charge.—The best way to get clothing, spoons, knives, &c., looked after, is to hand them over to your head servant, and hold him responsible. When he enters your employ, make him write out a list of the whole, with the date and his signature. Let this inventory be preserved by you, and let there be a quarterly or half-yearly inspection. It is a marked feature in the character of Indian servants, the care

they take of what is specially intrusted to their keeping.

The same principle may be followed with regard to articles of household consumption. Oil, sugar, rice, &c., are apt to disappear with great rapidity; yet it would take up a good deal of time to issue them daily. Ascertain the quantity used, and calculate how long the supply obtained should last. Give charge of the articles to the servant, saying, this must suffice for such a time. He must give an explanation of any excess in the consumption.

Horsekeepers are probably of all servants the worst. Many of them are inveterate thieves, making away with the food of the animals committed to their care. It is a good precaution to require them to show the feed just before it is given. Some have the horse brought near the verandah when it is fed.

Style of Living.—Bridges says of the clergyman at home, "he must expect not only his personal character, but his domestic arrangements—the conduct of his wife, the dress and habits of his children and servants, the furniture of his house, and the provision of his table—to be the subject of daily and most scrutinizing observation."*

Heygate thus replies to those inclined to regard this as an impertinence :—

"Why should we complain that we are watched, we, and our houses, and families? Is it not a testimony to the honour and power of our office, as well as to the weight of our responsibilities? Is it not a means of doing the greatest possible good, of preaching by deeds, always so much more efficacious than words? Suppose our table plain, our furniture and our persons simple—suppose our hours regular, and our habits quiet; our devotions frequent; our whole life self-denying; our distinct position testified by non-conformity to the world—what could we do better in this case than to throw open our doors, and let

* Christian Ministry, p. 220.

the people behold? The spectacle would be more persuasive than any sermon of words. 'Ye know that from the first day that I came into Asia, after what manner I have been with you at all seasons.' What an appeal is here? if we could thus invite our people to see us, as we are at our homes, we might as well complain of their listening to our sermons, as of their desire to know how we live, and whether we are what we preach."†

Missionaries are quite as closely observed in India. Many people at home, confounding their condition with that of the pioneers in savage countries, suppose that Missionaries here endure physical hardships. A very different impression prevails among worldly men in India, who think that in general Missionaries resemble in self-denial those monks of the middle ages, who selected the fairest spots for their settlements. It is true that the loudest complaints come from the parties who are the least acquainted with Missionaries, and who give nothing to the cause. Still, it must be admitted, that the dissatisfaction is not confined to them. Judson writes,

"Beware of genteel living. Maintain as little intercourse as possible with fashionable European Society. The mode of living adopted by many Missionaries in the East is quite inconsistent with that familiar intercourse with the natives which is essential to a Missionary."

Though from the great increase in the cost of living, the difficulty now is to make both ends meet, the young Missionary will do well to bear in mind the following remarks by Mrs. Weitbrecht:—

"Simplicity in dress, in household arrangements, and in our general ideas we must studiously practise. From the habits of European Society, and from various circumstances peculiar to, and inseparable from, a residence in India, one may, when not on one's guard, fall almost unconsciously into a style of management, that does not consist well with a Missionary establish-

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* Quoted in the Pastoral Office by Oxenden, p. 319.

ment, and though no real or actual extravagance may be practised, an excuse is given to those who delight to act as censors, to exercise their uncharitable remarks, which we should guard against allowing them any opportunity to do. I have often observed that some things which startle us in others on our arrival, become eventually rather too familiar, and we are in danger of forgetting simplicity altogether. I would be no advocate for unnecessary self-denial of the body—it is both unwise and unsafe. I would have Missionaries enjoy every outward comfort, and reasonable alleviation to the climate, but the *spirit* of simplicity must prevail, and be apparent all through."*

The following are a few reasons which may be given for simplicity of living.

1. *To remove all just occasion of reproach.*—Men of the world know that Christians in the humble walks of life contribute a considerable proportion of the funds of Missionary Societies. They feel, therefore, the inconsistency of any show. A single act of extravagance on the part of one individual, may be quoted to disparage the whole body of Missionaries in the neighbourhood.

2. *To facilitate intercourse with the people.*—If the establishment of a Missionary is like that of a Government official, an inquirer is repelled. Swartz and other successful Missionaries were, in general, simple in their habits, and mingled freely with those among whom they laboured.

3. *To exercise a wholesome influence over Mission Native Agents.*—It will be shown in a subsequent chapter, that the salary question is a great root of bitterness among them. Plainness of living on the part of Missionaries will tend to make their native fellow-labourers satisfied with such allowances as can be afforded.

4. *To benefit the Missionary himself.*—When on his knees he devoted himself to his Master's work, he

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* Female Missionaries in India, p. 66.

probably anticipated a life of self-denial. Let him, then, endure hardness as a good soldier of Jesus Christ. An opposite course will have an injurious effect upon his character.

Christian Instruction of Servants.—The spiritual interests of domestics should receive much attention. Some Missionaries conduct their family worship in the vernacular, both morning and evening, for the benefit of their servants. At all events, this should be done in the morning. A small collection of suitable books should be provided for their use, and they should be encouraged to read. If they do not know their letters, they should be taught.

The following honorable testimony is borne of the first Mrs. Winslow :—

"No domestic lived in her family any number of years without becoming a Christian. At the time of her death, they were all, five in number, members of the Church, though they came to her heathen."

V. STUDY OF THE VERNACULARS.

Importance.—Next to the care of religion in his own soul, the thorough acquisition of the native language is, perhaps, the most important duty of a Missionary. Upon this his usefulness will, to a large extent, depend. His great commission is to preach the Gospel. It is evident that it would be sheer mockery to address in English a crowd of villagers who knew nothing but Bengali or Tamil. It would be little better to speak to them professedly in their own language, if from the barbarous pronunciation, the false idioms, the whole were almost unintelligible. Sometimes it happens that a native attempting to explain some simple subject in English cannot be understood. Now if this occurs with a European, whose mind has been cultivated, and the matter con-

cerned is only a trifle connected with ordinary life, it is evident that the difficulties must be immensely greater to a ryot, when strange things are brought to his ears. Some Missionaries never acquire the vernacular thoroughly; they speak in a dialect, *sui generis*, which those familiar with them can comprehend in some measure, but which causes a stranger simply to gaze with astonishment. On the other hand, there are Missionaries who can wield the language with power, and sway an audience whom they address for the first time as well as when speaking to their own countrymen. It is not easy to estimate the difference in the value of the services of such men.

All Missionaries should acquire the vernacular, even those engaged in superior English Institutions. It may be objected, that some Missionaries, like Anderson of Madras, were highly useful though they never mastered the native language. In like manner, there have been cases in which a blind man has been a valuable teacher. If Anderson could have addressed his fervid appeals to his pupils in their vernacular, the effect would have been greatly increased. Religious instruction comes nearest the heart through the mother-tongue. By means of it, a Missionary may also be useful to all, whereas otherwise he can communicate with only a small proportion of the people.

Value of the First Year.—The experience of a century has confirmed the truth of the observation that, "*If a Missionary does not get over the main difficulties of the language within a year, there is little likelihood of his getting over them at all.*" Hough says:—

"A venerable Missionary soon after my landing in India told me that he had always observed, and at that time he was of about fifty years' standing in the vineyard, that those persons who *deferred* the study of the language, either neglected it altogether, or picked it up afterwards in a very perfunctory manner: and I must confess, that my own observations have abundantly confirmed the truth of his remark. A man soon be-

gins to feel the enervating effects of a tropical climate; and if he have not sufficient rectitude of principle and energy of character instantly to resist its influence, it will daily increase upon him, and he will very soon feel or fancy himself incapable of exertion, and be fit for little or nothing." p. 61.

Some Missionaries are crippled in the language for life by spending the first year in a Presidency town. Colonel Lavie mentioned this at the Liverpool Conference.* European Society is a temptation, and many of the Natives speak English. The study of the vernacular is dull, dry work, especially in the hot weather; the Missionary thinks he sees some *providential* call to teach or preach in English, and the vernacular is laid aside in a great measure, for a more convenient season, which in general never comes. In some cases the Home Committees are in fault. Missionaries intended for up-country stations have actually been directed to spend a year or two at first in a presidency town, to give part of their time to English work, while professedly studying the language. Except in the case of a few very superior men, the results in general are lamentable. The Church Missionary Society acts wisely. Every Missionary, even although he may be appointed to the Presidency itself, is on his arrival sent up-country to the station where he may best acquire the vernacular, and he is not put in charge of a district till he has passed a specified examination. Thus every facility is afforded, with every inducement to effort.

The Rev. C. B. Leupolt of Benares made the following remarks at the Liverpool Conference :—

"Every Missionary committee should make a law, as inflexible as the laws of the Medes and Persians ever were, that no missionary going to a new sphere of labour should have any thing to do with English for a year and a half, even though he be appointed a teacher to one of the English colleges. He should be requested to spend his first year and a half entirely in

* Proceedings, p. 36.

studying the language of the new scene of his efforts; and if he does not acquire the language in that year and a half, he will never learn it at all. This is what I have seen during the twenty-six years I have been in India." p. 32.

In spite of the above advice it will happen, in the case of some Societies, that a young Missionary, as soon as he lands, is obliged to work in an English Institution. He may be warned, that if he does not give his strength to teaching English, History or Mathematics to some dozen young men, they may be plucked at the University Examinations. But even although the Institution should suffer for a time in that way, let him devote his *principal* attention at first to the study of the language. While superintending the lower classes, generally the most neglected, he may learn much himself, by hearing the children translate what they read into the vernacular, and asking them how they would render such and such phrases. Still, he must beware of thinking that this will compensate for much private study with a munshi; or that he can teach the whole day and learn the language in addition. If the Institution should be affected a little the first year, the benefit will be felt throughout the whole of the Missionary's course. There is probably no Committee that would not yield, if asked, to what is proposed. The Missionary who neglects the language has therefore himself to blame.

Knowledge of General Principles.—Some acquaintance with Comparative Grammar will make much difference, both in the progress and mental feelings, in acquiring a new tongue. If the language has never been reduced to writing, the learner must grope his way through a tedious course. Grammars in the old style, which give the rules empirically, are a great help; but they are very dry, and the ordinary student is long in mastering them. The works of Bopp, Max Muller, Caldwell, and other writers, have shed a flood of light over the whole subject. Their study will

lighten much the labours of the learner. The aid may be compared to furnishing a stranger in London with a map of the city.

The young Missionary may begin with Max Muller's "Science of Language," if he has not previously studied the work. Additional details will be found in the same author's "Survey of Languages." Bopp's "Comparative Grammar" is large, elaborate and expensive. Clark's "Student's Hand-book of Comparative Grammar," gives the leading results in an abridged form. It does not however, treat, of any of the modern languages of India. Caldwell's "Comparative Grammar of the Dravidian Languages," will be found of great value to the Missionary in South India; and may be of some service to all. A corresponding work for North India is a desideratum.

It is not to be understood that the Missionary must master all the details of Comparative Grammar before he actually begins to acquire the language. A knowledge of some general principles is what is wanted at first. As he pursues his studies, he may go more deeply into the subject will pleasure and profit.

A few salient points may be briefly noticed.

Max Muller shows that originally language was monosyllabic and every word was distinctly significant. This he terms the *Radical Stage.* It is best represented by ancient Chinese. Every thing depends on the proper collocation of words in a sentence. *Ngo ta ni* means 'I beat thee;' but *ni ta ngo* would mean 'Thou beatest me.' Words may be joined, as *hoang-kin*, yellow metal (i. e. gold); but each retains its primitive form.

In the second stage, of two roots which coalesce to form a word, one retains its radical independence, and the other sinks down to a mere termination. This is called the *Terminational* or *Agglutinative Stage.* "The conjugation and declension can still be taken to pieces; and although the terminations have by no means

always retained their significative power as independent words; they are felt as modificatory syllables, and as distinct from the roots to which they are appended."* The root must never be changed, as in the English, take, took, though the terminations in some cases may vary.

By far the largest number of languages belong to the second stage. Among them are included Australian, Japanese, Malay, Siamese, the Dravidian languages of India, Mongolian, Turkish and Finnish. Formerly they were classed under the title of *Scythian.* Max Muller proposes the term *Turanian,* from *tura,* swiftness, expressing the wandering character of the tribes.

It is essential in Nomadic languages, that the radical portion should stand out clear, in order to be intelligible to many, though their intercourse be but scanty.

In the third stage all the roots may coalesce or have their original distinctness blurred by phonetic corruption. This is called the *Inflectional or Amalgamating Stage.* It is best represented by the Semitic and Aryan† families. Max Muller remarks that "the difference between an Aryan and a Turanian language is somewhat the same as between good and bad Mosaic. The Aryan words seem made of one piece, the Turanian words clearly show the sutures and fissures where the small stones were cemented together."

"The Semitic family is divided into three branches, the *Aramaic,* the *Hebraic,* and the *Arabic.*" "Every root in these languages, as far back as we know them, must consist of three consonants, and numerous words are derived from these roots by a simple change of vowels, leaving the consonantal skeleton as much as possible intact."‡

The etymological meaning of Arya seems to be "one who ploughs." It is connected with the root *ar, Arare.*

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* Max Muller's Science of Language, p. 297.

† Also called the Indo-European Family.

‡ Science of Language, p. 287.

Originally it was applied to the cultivators of the soil; in time it acquired a wider signification. In later Sanskrit writers *ârya*, derived from *arya*, means *noble*. The Aryan Family of languages is divided into two great divisions. The southern division includes Sanskrit and its derivatives, Pushtu or Afghan, Persian, and Armenian. The northern division comprehends Celtic, Italic, Hellenic, Slavonic, and Teutonic languages.

Max Muller observes, "The terms for God, for house, for father, mother, son, daughter, for dog and cow, for heart and tears, for axe and tree, identical in all the Indo-European idioms, are like the watch-words of soldiers. We challenge the seeming stranger; and whether he answer with the lips of a Greek, a German, or an Indian, we recognise him as one of ourselves. There *was* a time when the ancestors of the Celts, the Germans, the Slavonians, the Greeks, and Italians, the Persians, and Hindus, were living together within the same fences, separate from the ancestors of the Semitic and Turanian races."*

A few illustrations of phonetic corruptions may be given. Compounds may be changed, as, yes, sir, is vulgarly pronounced yesr. Loved was originally love did; the Latin *bo* of amabo is the old future bhu, to become. The Sanskrit term *vinsati*, twenty, is compounded of *dvi* two, *dasa*, ten. The initial consonant is dropped in *dvi*; from *dasa*, ten is derived *dasatí*, a decad, which is reduced to *sati*. The Latin viginti, the Greek eikati, owe their origin to the same process. The French âge is derived from aevum. The changes were as follows: aevum, aevitas, aetas, aetaticum, edage, eage, âge.

Every inflectional language was once agglutinative, and every agglutinative language was once monosyllabic. The three stages, to some extent, blend into each

* Sanskrit Literature, p.14.

other. Some dialects of modern Chinese show signs of agglutination; Turkish has made great advance towards inflectional forms. Proofs are gradually being collected of the common origin of language. Dr. Caldwell gives lists of glossarial affinities between Dravidian, Aryan, and Semitic vocables *

The Dravidian languages of Southern India, the principal of which are Tamil, Telugu, Canarese, Malayalam, and Gond, are unquestionably Turanian in their structure, though they contain Sanskrit words in varying proportions. Dr. Caldwell observes :—

"Trench's expression respecting the character of the contributions which our mother-English has received from Anglo-Saxon and from Latin respectively, are exactly applicable to the relation and proportion which the Native Dravidian element bears to the Sanskrit contained in the Tamil.

" 'All its joints, its whole *articulation*, its sinews and its ligaments, the great body of articles, pronouns, conjunctions, prepositions, numerals, auxiliary verbs, all smaller words which serve to knit together, and bind the larger into sentences, these, not to speak of the grammatical structure of the language, are exclusively Anglo-Saxon (Dravidian). The Latin (Sanskrit) may contribute its tale of bricks, yea of goodly and polished hewn stones to the spiritual building, but the mortar, with all that holds and binds these together, and constitutes them into a house is Anglo-Saxon (Dravidian) throughout.' "†

Grammatical structure is of far more consequence in determining the relationship of languages than a comparative vocabulary. Dr. Caldwell points out some of most essential differences in this respect between the Dravidian languages and the Sanskrit. The whole should be studied with great care. A few of them are given below.

1. In Dravidian languages, the principal verb always occupies the last place in the sentence. He struck me, is rendered, He me struck.

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* Dravidian Comparative Grammar, p, p. 437—489.

† Dravidian Comparative Grammar, p. 32.

2. *Pre*positions become *post*-positions. To men, becomes men to; houses on hills, hills on houses.

3. Nouns are inflected, not by means of case-terminations, but by suffixed post-positions. The only difference between the declension of the plural and that of the singular is, that the inflexional signs are annexed in the singular to the base, in the plural to the sign of plurality.

4. The Dravidian dative *ku*, *ki*, or *ge*, bears no analogy to any dative case-termination in any Indo-European language.

5. The existence of two pronouns of the first person plural, one of which includes, the other excludes the party addressed, is a peculiarity of the Dravidian dialects, as of many of the Scythian languages; but is unknown to the Sanskrit and the languages of the Indo-European family.

6. Relative participles are used instead of relative pronouns. The person who came, is rendered the who-came person.

7. Dravidian verbs have no passive voice, properly so called.

8. New verbal bases can be produced by the mere addition of certain letters, which give to every verb a negative or causative meaning.

9. Continuative participles are preferred to conjunctions.

The words of Sanskrit origin adopted in Tamil are chiefly technical terms. Tamil may be written without using any Sanskrit-derived words. The infusion of Sanskrit is larger in Canarese and Telugu. In the latter language the pure Telugu words are estimated at only one-half, the bulk of the remaining moiety being Sanskrit words, pure or corrupted. Words of Sanskrit origin, on the other hand, greatly preponderate in the languages of Northern India, including Bengali, Oriya, Hindi, Urdu, Punjabi, Gujarati and

Marathi. Colebrooke asserts that nine-tenths of the Hindi may be traced back to Sanskrit.

But though the vocabularies of the northern languages are mainly Sanskrit, the structure is in some important points Turanian. Dr. Caldwell thus enumerates the principal particulars in which the grammar of the North Indian idioms accords with that of the Dravidian languages :—

(1.) The inflexion of nouns by means of separate post-fixed particles ; (2), the inflexion of the plural by annexing to the unvarying sign of plurality the same suffixes of case as those by which the singular is inflected ; (3), the use of a dative or dative accusative in 'Ko' or 'Ku :' (4), the use in several of the northern idioms of two pronouns of the first person plural, the one including, the other excluding the party addressed ; (5) the use of post-positions, instead of prepositions ; (6), the formation of verbal tenses by means of participles ; (7), the position of the governing word after the governed."*

The Turanian element in the northern languages has not yet been sufficiently investigated. Max Muller says, "Hervas was told by Missionaries that in the middle of the eighteenth century the Araucans used hardly a single word which was not Spanish, though they preserved both the grammar and the syntax of their own native speech."† Part Second of Muir's Sanskrit Texts contains much interesting information on the changes which Sanskrit passed through. But a complete history of the Turanian element seems still wanting. Unquestionably North India was occupied by Turanian tribes before the Aryan invasions. Dr. Caldwell seems inclined to believe that they belonged to a later immigration. "The differences which appear to exist between the Dravidian languages and the Scythian under-stratum of the northern vernaculars induce me to incline to the sup-

* Dravidian Comparative Grammar, p. 40.
† Science of Language, p. 77.

position that the Dravidian idioms belong to an older period of the Scythian speech." * Dr. Wilson of Bombay considers that this is certainly the case with regard to the Marathi.

The whole subject presents an interesting field of inquiry.

Aim at accurate Pronunciation.—It is very undesirable that the Cockney, the Scot, or the Irishman, should be distinctly apparent in the language used. The natives attach great importance to pronunciation; in poetry they look more to the sound than the sense. In general they are too polite to laugh at a Missionary's foreign accent in his presence; but occasionally they amuse themselves by mimicking him when they leave. This must be destructive of serious impression. On the other hand, as Arthur remarks, correct pronunciation will command such respect that sometimes it will be whispered, "he has a Brahman's mouth."

The pronunciation first acquired is of vast importance, for generally it sticks to a man for life. This is the grand objection to studying the vernacular in England or during the voyage, except under a first-rate *native* teacher. There is scarcely a single European Missionary, except perhaps some who acquired the vernaculars in their childhood, who pronounces *every* word with perfect accuracy. To learn from a European is to *copy from a copy.* Hindus studying English under Germans are doubly liable to mistakes. Till he arrives in India, the young Missionary had better confine himself to theology and works bearing on the history, customs, religion, &c., of the country.

Get a munshi whose own pronunciation is accurate. There are differences in this respect.

Distinguish carefully the various classes of letters, labials, dentals, cerebrals, &c. Ascertain exactly the position of the tongue, &c., in pronouncing them. This

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* Dravidian Comparative Grammar, p. 70.

often makes all the difference. Consult a European who knows the language well; he will frequently be of more help than the munshi, as most men of his class are very indifferent teachers. It would be well to have a series of easy lessons, beginning with short words in which the letters sound exactly as in English, then words with labials, next dentals, &c.

Make the munshi repeat the sounds again and again, before your pronounce them. Learn the pronunciation from him; do not attempt to combine the letters yourself. When your ear has become familiar to the sound, try to imitate it.

For *a little* at first, study *only* with the munshi. Cotton remarks, " If a man reads for an hour with a teacher and then goes on attempting to pronounce the words by himself for the rest of the day, he will invariably acquire a false pronunciation, unless he is so throughly established in a correct pronunciation that there is no danger of his losing it, and then indeed abundant exercise of his tongue, when alone, will be of the utmost use, but this at first is ruinous."

Learn much by the ear.—Persons who spend most of their time in reading, recognise words more by their looks than their sounds. They are unable often to make out what is said to them, and complain that the people speak too fast. By learning by the ear, not only is this difficulty overcome, but often the words are impressed upon the memory by association with some circumstance.

Master thoroughly whatever you learn.—It is a common but injurious mistake to go over the ground too rapidly. By the help of a dictionary a person reads perhaps several hundred pages in a few months; but the words are forgotten almost immediately. If a Missionary IMITATE A CHILD, he will progress rapidly, with satisfaction to himself. With industry, this is perhaps the great secret of success.

A child first acquires two or three words, most in requisition, and *uses* them. His vocabulary very gradually extends with his wants. It has been found on enquiry that an uneducated English peasant does not use more than 300 words. But however limited his stock, it is under *perfect command.* Let the Missionary first learn to pronounce *correctly* three or four words, as water, salt, bring, take, which he can turn to daily account, and let him invariably *use them when he can.* Every new word and idiom should be entered on a LIST and revised continually. Each should come as freely as an English term, and be instantly recognised when heard.

Guard against unidiomatic sentences.—Each single word may be accurate in itself, but the whole sentence, a close rendering of the English, may be unintelligible. A Tamil boy who has learnt a little English will say, "If you see this, that's good." Even when the meaning may be made out, the form will be distasteful to a native. Europeans are so apt to fall into this mistake, that Missionary Bengali or Tamil has become proverbial. Translations made from the English by natives are, to a large extent, faulty in the same manner. Avoid at first, therefore, all books translated from the English. It is best, on the whole, to get a munshi acquainted only with the vernacular. He will speak more idiomatically, and be better able to correct your mistakes. You will also be compelled to speak to him in the language you are acquiring. Do not attempt *at first* to construct sentences yourself. Collect short idiomatic sentences, framed entirely by natives, containing the words you have acquired. After a time you can form new combinations yourself.

Test your progress from the commencement.—Put little or no trust in what your munshi tells you about the accuracy of your pronunciation. In many cases he will allow you to commit numberless mistakes to save himself the trouble of correcting you, and to keep you

in good humour. That your servants can make out your meaning, is no satisfactory proof that you speak correctly. The negro English of the West Indies can be understood. A native of average intelligence, who is an entire stranger to you, is the best test. If he stare inquiringly when you speak, do not accuse him of not knowing his own language ; if you cannot make him out, do not say that he speaks too fast. Your vanity will be less wounded at first by experimenting upon a child. But you must try strangers, for those around you will get accustomed to your mode of speech. Consult your native assistants and European brethren about the mistakes you are most apt to commit ; the words you chiefly mispronounce. Receive their criticism in a kindly spirit, and you may profit much by their advice.

Aim first at the acquisition of the spoken language.—A Missionary might as well address unlettered English peasants in the language of the "Rambler" as make use of the usual book style in India in speaking to the people. A Civilian, well known in North India, wrote as follows :—

"Missionaries lose a fearful amount of time and energy in what they call studying the language, instead of almost from the beginning mixing freely with the people, and the vernacular classes of their schools, and picking up the language *vivâ voce*, as spoken by those around them. How many Missionaries are there who after two or three years of this book labour know in reality hardly anything of the idiomatic colloquial, which, after all, is nearly all that most of them will want, and without which they can hardly expect to do any good !" *

It is necessary to mix much with the people, because if you hear only the munshi talk, you may understand him, while you cannot make out others.

Study the laws of Derivation.—The Indian languages are in general copious ; but the number of roots is not very large. Carefully ascertain how compounds

* Calcutta Christian Observer for 1858, p. 88.

are formed, and your vocabulary may be extended with ease by gradually committing to memory the roots.

Do not preach by interpretation.—It is a very cold, unsatisfactory method, and removes a powerful motive to study. Persons who begin with crutches do not easily give them up, and seldom acquire the vigorous use of their limbs. Arthur remarks :—

"Let two men of equal talents begin at the same time in the same language, the one by using an interpreter, the other by deferring all attempts to preach till his progress enables him to venture, and it will be found that, at the end of three years, the latter has delivered far more sermous than the former; and not only so, but acquired a freedom and command which it is doubtful whether the other will ever gain."*

A Missionary may learn a great deal by watching the language used by a good preacher. He may also consult him as to how particular doctrines can be best put before the people.

Examinations.—All Societies should follow the example of the C. M. S. and S. P. G. in requiring Missionaries to pass examinations in the vernacular. The following is the Marathi Standard of the Church Missionary Society :—

Written.—(1.) To make a written translation into English from a passage taken from the Bal Mitra, or the Fourth Book of the Government Vernacular Series, or of Æsop's Fables; and a couple of pages of some idiomatic Tract.

(2.) To make a written translation into Marathi of a couple of pages of any suitable English Tract. To write a short Sermon. To write a letter to a catechist.

Vivâ voce.—(1.) To read and translate some portion of the Marathi Scriptures and Liturgy. (2). To render into Marathi a prayer such as is commonly used. (3). To quote from memory from the Marathi Scriptures some passages on the state of man by nature and on salvation by Christ. (4). To give an exposition in Marathi of a portion of scripture. (5). To converse with some natives before the examiners.

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* Mission to the Mysore, p. 240.

The examination to be conducted by two Missionaries and a Layman when possible.

When you have made some progress, the Scriptures should form a great object of study. But the language used in conversation and original compositions, not translations, should form your standard. The different versions of Scripture vary considerably; some translators sacrificing closeness of rendering for the sake of idiom, and *vice versâ*.

Continued Study.—After you have passed your examination, do not give up the study of the language. Devote a certain proportion of your time to the reading of standard native works. Your mastery over the language will be rendered more complete; you will know more of the workings of the native mind; and you will be able to note similies and illustrations which may be used in your addresses with much effect. Endeavour to acquire gradually a general knowledge of the literature of the people among whom you labour. A history of the literature of each language, with a Catalogue Raisonnée, should be provided for missionaries.

Sanskrit.—Orientalists are apt to overrate the value of this language in a missionary point of view. Old pundits and others acquainted with Sanskrit, are, humanly speaking, about the least hopeful class to operate upon. They were rapidly dying out even in Benares, for the study, they said, brought neither honour nor profit. The action of the Indian Universities with regard to Sanskrit will give more importance to such men, while it will draw the attention of Indian youth from subjects of much greater utility.

The value of Sanskrit to a missionary depends a good deal upon his position. A knowledge of it enables a person to have a clearer idea of the meaning of Sanskrit-derived words, and to spell them more accurately. To quote a Sanskrit stanza, with words of "learned length and thundering sound," will raise a Mission-

ary in the estimation of the people and often silence a noisy caviller. The only question is, *will it repay the labour?* Notwithstanding that the study has been greatly facilitated by the works of Monier Williams and others, from the very complex character of the language, the acquisition involves the loss of a great amount of time. It is very desirable that a few Missionaries, who have a talent for languages, should acquire a good knowledge of Sanskrit; but in the case of the majority of Missionaries the time may be spent otherwise to more advantage. Under any circumstances, its study should not be commenced till the Missionary has passed in the vernacular.*

> "Let all other tongues alone,
> Until your master of your own."

VI. STUDY OF THE PEOPLE.

Importance.—While the Missionary should give his strength at first to the acquisition of the language, it is of very great consequence that he should be acquainted with the inner life of the people and the springs of actions by which they are moved. In general, Europeans are separated from the natives by a great gulf; they see them as servants or subordinate officers, they may hold intercourse with them on business; but of their home life, the thoughts which pass through their breasts, they are almost entirely ignorant. Missionaries mix more with the people and know more; but the most experienced are the first to confess how much is yet a mystery

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* For further remarks on the study of Indian languages, see Hough's Missionary Vade Mecum, Arthur's Mysore, the Liverpool Conference Report, and the Study of Sanskrit by M. Williams. Some valuable hints will be found in a pamphlet by Sir Arthur Cotton,— "The Study of Living Languages," published by Graves and Co., Madras.

to them. The following remarks were made recently at a Missionary Meeting in Bombay :—

"An intimate knowledge of their modes of thought and social habits is necessary in order to enable any one fully to sympathize with the feelings they experience when a different religion is offered to their acceptance; but after 200 years spent by the English among the people, no European has yet acquired the requisite knowledge to enable us to know with certainty the prejudices that we wound, or the affections that we fail to win."*

This ignorance is unquestionably one great cause why Missions have not made greater progress. WANT OF ADAPTATION is a crying defect.

The Missionary, while he is improving his knowledge of the language, may learn a great deal from his Munshi about the people, by drawing him out in conversation. By taking up a series of topics, the information may be systematized. In addition to this, two hours daily may be devoted to the study of the subject. It will form an agreeable variety, while in itself the knowledge will be of great value. Supposing a Missionary to give eight hours a day to sleep, bathing, and dressing, an equal time to devotional reading, meals, exercise, general literature, &c., there will remain six hours for the language, and two for the studies proposed. One hour may be allotted to history and the social life of the people; the other to the religious systems, &c. Of course the Missionary may pick up valuable information during his walks, &c. ; books like Heber's Journal may be read during seasons of relaxation.

Some of the subjects of study may now be noted.

Geography.—The physical features of a country exert a considerable influence on the inhabitants. The rice-fed Bengali, who has been said to live in a vapour bath for a considerable portion of the year, differs

* Report of Bombay Diocesan Committee of the S. P. G. for 1863, p. 15.

much from the Sikh, whose frame is strengthened by the dry heat and the winters of the Punjab. Get a good general Map of India, and the Atlas sheet for the District in which you reside. Murray's Hand-books give excellent topographical accounts of the Bombay and Madras Presidencies. Thornton's Gazeteer of India is valuable for the whole country. Very full descriptions have been published of a few Districts. The geology, botany, and zoology of India, all possess interest. Some sources of information are pointed out in the Appendix.

History.—The recent work by Marshman gives the best compendium. Hunter's History is very brief but good. By far the most valuable and elaborate history of Ancient India is Lassen's Indische Alterthumskunde. An English translation is very much wanted. Interesting information about the Hindu period may be obtained from Mrs. Speir's "Life in Ancient India." Elphinstone's History may be read for the Muhammadan period. Mill's History (Wilson's edition) gives very full details with reference to British India. Grant Duff's History of the Mahrattas, Cunningham's History of the Sikhs, and similar works, will be of special interest in particular parts of the country.

Social Life.—This is a wide and important field of inquiry. India is peopled by several nations, differing about as much from each other as the English, French, Germans, and Italians. No account of the Bengalis can be taken as an accurate representation of the Tamil. Each nation has its peculiarities, and requires a special description. Still, all followers of the Brahmanical system have certain features in common. Dr. Wilson of Bombay recommends the study of a little work, "The Hindus," published in the Library of Entertaining Knowledge. Ward's Hindus contains a large fund of information. The specimens of conversation are very characteristic. A small volume by Babu Ishuri Dass, gives a good account of the domestic manners of the Hindus of the North-

West Provinces. The work of Dubois is valuable and accurate for some Districts of Southern India. Arthur's Mission to Mysore contains an excellent chapter on the subject. The best account of the Muhammadans is probably found in the Qanoon-i-Islam by Herklots.

CHARACTER OF THE HINDUS.

As Missionary operations must be guided to a large extent by the genius of the people, a few remarks may be made on some of the features of Hindu character. The ordinary Hindu under Brahminical influence is taken as the type. The Muhammadans and Wild Tribes are excluded at present.

Attachment to Form.—This is a characteristic of all orientals ; but especially of the Hindus. *Custom* is the great law. The tremendous system of CASTE originates in the same principle. Caste has far more influence over the people than anything else. Compared with it, the whole Hindu pantheon is a bagatelle. As is well known, the Brahmans, Kshetriyas, Vaisyas, and Sudras, are supposed to have been produced from the mouth, the breast, the thighs, and the feet of Brahma. Dr. Duff thus illustrates caste, and points out some of its effects upon the character :—

"The great family of man, in the opinion of the Hindus, is made up of different genera and species, each as essentially distinct from the rest as one genus or species of birds, beasts, or fishes is from another. Each such genus of man constitutes what is reckoned one of the primeval castes, and each such species one of the subsequent divisions or sub-divisions, which now amount to many hundreds. However closely different birds, beasts, and fishes may resemble each other in outward appearance and general characteristics, each *kind* will keep itself distinct by its food, its habits, and its sympathies ; will associate and congenialise with those of its own kind, in preference and to the exclusion of others. It would be monstrous if the members of one genus would cease to resemble and unite with the members of its own genus and mix with and adopt the distinguishing marks and habits of another. It would be strange

indeed were the lion to graze like the ox, or the ox to slay its prey like the lion. The special capabilities also of service to be derived from any particular genus or species of animals cannot be transferred to another. A sheep or an ox, for example, cannot be made to answer the same purpose as a horse. It would be unnatural to expect that an ox should carry a rider as swiftly as a horse can, and wrong to make the attempt to train him for the race-course.

"Ideas somewhat akin to these seem to form the ground-work in the Hindu mind of the prevalent notions of caste, and may help to account for the fact, that the points considered most essential in caste are food and its preparation, intermarriage within the same caste only, hereditary occupation, and a peculiar sympathy with the whole caste, which, taking the form of imitativeness, leads an individual Hindu to follow the example of his caste, just as a sheep or a wild pigeon follows the example of the flock. These ideas also may so far explain the ground of the *local* variations observable in the customs and usages of the same caste. In one place a Hindu will consent to do what in another he would peremptorily refuse to do, simply because in the former he is countenanced by the example of his brethren, and not in the latter ; just as a flock of sheep or pigeons may, from accidental causes, somewhat vary its habits or movements in different localities."*

The Rev. E. Storrow remarks :—

" 'I shall if I choose' —— 'I will do as I please' —— are phrases an Englishman delights to use, 'just to show his independence.' Most men in India, on the contrary, would question either the sanity or the sense of any one who used them freely. They shrink from whatever is personal, new and peculiar. Every one seems disposed to sink his individuality into the general life of the community to which his caste attaches him."†

Dr. Caldwell thus corroborates the above, and mentions the course which must be followed in Missionary effort :—

"Opinions do not as in England extend equally from class

* The Indian Rebellion, p. p. 324-6.

† India and Christian Missions, p. 93.

to class, but only circulate with a gyratory motion within the caste in which they originated. Ordinarily the enlightenment and evangelization of one class produces scarcely any perceptible effect upon others. It is *the custom* for every caste and class to have prejudices and practices of its own; and it is *not the custom* for any caste or class to imitate or borrow from its neighbours. Consequently every caste, or at least every circle of castes, must be made the subject of special Christian effort." *

The Hindus are still further bound together by their family system. Married sons generally live under the paternal roof. Should one of them evince any desire to embrace Christianity, the whole force of family ties would be exerted against him, and every effort would be made to deprive him of wife and children.

Arthur shows the bearing of the system upon the progress of conversion :—

" Each family and each caste is impacted in itself, and concreted with all the others, each person forming but a particle of the mass. A man's mind consists of the traditions of the ancients, the usages of his caste, and the dogmas of his sect; independent principles, independent convictions, independent habits, he has none – You cannot move him without disintegrating the mass. It is no light work. A Hindu mind is not dissevered from the system, but by the application of vast forces. Slowly and painfully it disengages itself, it halts, and heaves, and writhes before finally parting :—and many (even some Missionaries) treat this as an obstacle to the spread of Christianity in India. Is it so? Most indubitably, if the object of Christianity be to gain, in a few years, a given number of converts. But if her object be to pervade all the regions of Hindustan; then the social bonds, which at first retard individual conversions, so far from being obstacles to a universal revolution, are but agencies which infallibly conduct to the remotest depths of the country the impression made by the Missionary at the surface...Where the population is limited, and the relations of society are loose, it is, humanly speaking, comparatively easy to convert a man to Christianity. This conver-

* Tinnevelly Shanars

sion is of unspeakable importance; it saves a soul from death. But what relation has this event to the stability of Satan's empire in the continents that contain more than half the human family? Scarcely any. A jewel has been snatched from destruction, but no stone struck from the foundation of the citadel of evil. Not so with the conversion of one forming part of a system which embraces a continent. His escape rends a link in a chain whereby millions upon millions were bound... In no country will individual conversion, in a given locality, be slower at first than in India; in no country will the abruption of masses from the 'great mountain' be so vast or so rapidly successive."*

There is no such thing as *patriotism* among the Hindus. "The Indian," says Max Muller, "never knew the feeling of nationality." The only persons who understand the idea are the few who have received a superior English education. The rules of caste form the standard of *public opinion*. It may be observed, that all the crimes committed by Nana Sahib had no effect upon his position as a Brahman. If, however, conscience-smitten, he had taken into his house a European orphan child, saved from the massacre at Cawnpore, and allowed him to drink out of his own cup, his caste would have been irretrievably ruined.

Hindus, somewhat enlightened, begin to feel caste to be a heavy yoke; but it is not so with the people generally. They "love to have it so." Strange as it may seem, some of the lowest in the scale are the greatest sticklers for the system. The Pariahs, or tom-tom beater caste, and the shoemakers have occasionally bloody contests about caste privileges. Dubois says:—

"Gentlest of all creatures, timid under all other circumstances, here only the Hindu seems to change his nature. There is no danger that he fears to encounter in maintaining what he terms his right, and rather than yield it, he is ready to make any sacrifice, and even to hazard his life."

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* Mission to the Mysore, pp. 313—315.

The grounds of dispute often are, whether a person has a right at his marriage to be carried in a palanquin, whether drums may be beaten, whether flags of certain colours may be displayed. Dubois mentions a fierce dispute, originating in a shoemaker at a festival sticking red flowers in his turban, which the Pariahs insisted that none of his caste had a right to wear. One phase of the Hindu mind is thus exhibited.

The Hindu love of form is strikingly displayed in numberless *superstitious observances.* If attention to ceremonies constituted religion, the Hindus would be the most religious people in the world. The Rev. Lal Behari De remarks, that the Hindus eat religiously, drink religiously, bathe religiously, dress religiously, and *sin* religiously. Persons who have been very observant of outward forms, become intensely self-righteous and devout after their fashion. But, on the whole, there is most painful apathy with regard to the concerns of the soul. The remarks of Lacroix with respect to the Bengali apply very much to all the Hindus:—

"Though naturally very acute, and fond of religious controversy, when it relates to mere theories and speculation, it is truly sad to find them often quite unimpressed, when addressing them on more serious and practical subjects; such as the holiness and justice of God, the polluting nature of sin, its universality, guilt and heinousness, repentance, salvation, death, judgment, eternity and other topics of this kind, which among nearly every other people create solemnity and reflection. Nay, this indifference and apathy are in the Bengalis, at times, carried to the extent of *levity*; as is seen by their endeavouring to turn even the most solemn truths into ridicule, and to make them a matter of jest and laughter; thus rendering it at the very outset almost impossible to fix their attention in such a manner as to fasten conviction on their heart and to do them any good."*

Visits to temples are, in many cases, the pic-nic parties and pleasure tours of the Hindus. The women are

* Calcutta Conference Report, p. 25.

fond of them, because they are then released from their monotonous confinement. Not unfrequently they originate in vows. A member of the family is dangerously ill, and in the hope of restoration, a pledge is given that an offering will be presented to a certain temple. English Christians often pity Hindu ascetics, whom they suppose to be sin-burdened souls. vainly endeavouring to obtain relief. One of several instances given in the life of Rhenius may be quoted, as a specimen of the real state of things with regard to the great majority of such men :—

" On my way home, I met with a person walking on spikes, and having a thick iron staff in his hand, with which he beats himself every now and then. I stopped and addressed the man. As soon as I called him, he threw off his spiked shoes, which his wife took up. I asked him why he did this? He said, for the sake of my livelihood. 'Has not Almighty God given you your hands and feet, in order to get a livelihood ?' And, suspecting that he did this rather as a penance, I questioned him about it; but he said, No ;—to get rice is his design." Memoirs, p. 99.

The distinction between moral right and wrong is recognised in theory; but the conscience, in general, seems past feeling, seared with a hot iron.

Politeness is a characteristic of the Hindus. It has been said that every Hindu is a born gentleman. Persons even in the lowest walks of life, conduct themselves with propriety. The Missionary may turn this feature of Hindu character to good account. Bishop Middleton noted in the rules which he laid down for himself before leaving England, " Manner is something with everybody, and everything with some." Few attach more importance to it than the Hindus. As in general they are treated very cavalierly by the English, courtesy on the part of a Missionary is the more appreciated. It will produce a most favorable impression at the outset, and cause the Gospel message to be listened to with much more readiness. By every consideration, the Missionary is bound to " be courteous." In the

remarks on visiting native gentlemen, some hints are given as to the Hindu ideas of polite behaviour.

Shore observes of Europeans in India, "Those of the lowest origin usually give themselves the greatest airs." The Hindus are remarkably acute in detecting such men.

Insincerity.—"The most prominent vice of the Hindus," says Elphinstone, "is want of veracity, in which they out-do most nations even of the East." Dubois says, "Amongst the vices peculiar to them, we may place in the first rank their extreme suspicion and duplicity." The Greeks,* in the time of Alexander the Great, considered them truthful; and the wild tribes are still so, to a large extent. The oppression to which they were subjected had a strong influence in producing the present feature of the national character. Macaulay remarks,

> "All those arts which are the natural defence of the weak are more familiar to this subtle race than to the Ionian of the time of Juvenal, or to the Jew of the dark ages. What the horns are to the buffalo, what the paw is to the tiger, what the sting is to the bee, what beauty, according to the old Greek song, is to women, deceit is to the Bengali. Large promises, smooth excuses, elaborate tissues of circumstantial falsehood, chicanery, perjury, forgery, are the weapons, offensive and defensive, of the people of the Lower Ganges."

One of the grand lessons inculcated in the Pancha Tantra, a popular work used in many schools, is, *how to overcome by deceit.* In this the Hindus have been apt scholars. The Rev. F. Schurr speaks of the Bengalis as a "nation whose greatest skill consists in craftiness and cunning, and who pride themselves in

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* Arrian asserts that no Indian was ever known to tell an untruth; Strabo says that the Indians were so reasonable as never to have recourse to a lawsuit. Elphinstone remarks, that although these statements are erroneous, they show the impression produced on the Greeks.

their superiority in these unenviable qualities over their more dull European superiors."*

The Hindu never thinks of the question, "What is truth?" in reference to the most important of all concerns. The Rev. E. Storrow observes :—

"Whatever else it is, religion is not with the Hindu a question of evidence and of truth. To prove his religion true, or to reject it because he cannot do so, are alternatives he does not see the necessity of accepting. Hinduism is the religion of the Hindu race; it has been so from the beginning. It is the custom of his caste to worship certain gods, and to maintain certain usages, and that is all he cares to know, and thinks it a statement which ought to prevent you in future troubling him on the matter."†

The duplicity of the Hindu occasions perhaps the sorest trial to the Missionary, anxious to hear the question, "What must I do to be saved?" At last a religious inquirer appears. The following extract from Lacroix explains the usual result :—

"How often has it happened, for instance, that individuals, who for weeks together attended on a Missionary protesting in the strongest language, and with seeming sincerity their contempt of idolatry and their readiness to embrace Christianity, were all the while actuated only by some sordid motive, such as the hope of getting the Missionary to assist them in a law-suit they had in court; or for the purpose of being employed by him, or recommended for some situation to persons in authority."‡

Minor Features—A brief summary, abridged from Arthur, may be given of some other points of the Hindu character.

"In the matter of temperance, both Hindu and Mahomedan, with pride and derision, boast their superiority to the Christian! Nor is our shame lessened by alleging numerous defections among these two classes, when it is sadly manifest that such apostacies are often due to our presence...I do not think that a

* Calcutta Conference Report, p. 91.
† India and Christian Missions, p. 22.
‡ Calcutta Conference Report, p. 26.

lack of filial regard is generally chargeable on the Hindus. Contempt of either parent is held to be a frightful crime; and affection for the mother seems deep and universal.

"The Hindu has little active cruelty. He would seldom inflict pain for the sake of inflicting it: he would not, like Domitian, take the trouble of catching the fly for the pleasure of killing it. But he has an apathy which enables him to look on the most harrowing miseries without a pang. He will not go out of his way to torture human beings; but if revenge or the hope of gain stimulates him, he will do so to the utmost pitch, and as unmoved as if he were cutting sticks. His revenge once roused is unsparing and unquenchable. Coolly and yet furiously he pursues his victim: he will spend his last farthing at law rather than fail to ruin him; and many cases have occurred in which, to bring upon him public odium, he has starved himself to death.

"The temper of the Hindu is generally even. He lacks vivacity and fire. He is seldom giddy, seldom gloomy; for the most part, sedate and mild; but it is the mildness of apathy, not of benignity. He is avaricious of money; greedy to seize it, firm to hold; but little given to care. His apathy protects him from anticipatory troubles. An eccentric prodigality chequers their habitual avarice. They will sometimes give amazing sums to erect or adorn a temple, to feast the Brahmans, or to reward the address of an expert flatterer. They have also a passion for fame, and are therefore sensitive to praise, and captivated with any project that will make men 'mention their name.'

"The Hindu mind is patient, fertile, and astute; close in application, prolific in fancy, and keen in discernment It lacks breadth and fire. Its education narrows while it refines; its religion holds up to the heart no pure grand object; and its domestic affections are, like the feet of a Chinese lady, cased in iron from childhood, and ever retain a fixed and feeble stiffness. As a result, fervour and tenderness are not there. But give the Hindu an education large as known truth; a religion calling up his emotions to a stainless blessed God; a home where mutual love wants no chill protections; and then that mind of his will spread a broad wing, and take a bold flight in the upper regions of intellect. It is not likely that in any material enterprise they will ever display the rough energy of our harder

clime. But in works of the mind, they will toil as hard, and build as high as we."*

Position of Hindu Women.—The following just and discriminating remarks on this subject are abridged from Dr. Caldwell's "Tinnevelly Missions":—

"It is a mistake to suppose that Hindu women are treated like slaves, if hard work is regarded as an essential feature of slavery; for, perhaps, in no country of the world have women less work to do than in India. They live an easy, shady life, with little to do and less to think about; they are well fed, better clothed than the men, well hung out with jewels, rarely beaten when they don't deserve it, and generally treated like household pets. In their own opinion they have nothing to lament as a class, but are as well treated as women could wish to be, and are perfectly content. On the other hand, if slavery means social degradation, Hindu women must be regarded as slaves; for not only are they denied equal rights with the men, but they are regarded as having no claim to any rights or feelings at all.

"The Hindu wife is not allowed to eat with her own husband; her duty is to wait upon her husband when he is eating, and to eat what he has left. If they have any children, the boys eat with their father, and, after they have done, the girls eat with their mother. Nor is this the custom among the lower classes only; it is the custom amongst every class of Hindus, in every part of India where I have been. If a party are going any where on a visit, the men always walk first, the women humbly follow; the wife never so far forgets her place as to walk side by side with her husband, much less arm in arm. Worse than all this is the circumstance that women are unable to read, and are not allowed to learn.

"It is commonly supposed, even by Europeans who have some acquaintance with India, that Hindu women are destitute of influence; but this is a mistake. After residing amongst them for some years, and acquiring an intimate acquaintance with their social and domestic life, we found that the majority of the married women of India are quite as influential in their families as women any where are."

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* See Mission in the Mysore, pp. 343—434.

A Bengali gentleman, who seemed to speak feelingly, stated at a meeting of the Bethune Society, Calcutta, that some women have *too much* influence. Ward asserts that occasionally Bengali viragoes beat their husbands! An old grandmother often rules the house, and is the great supporter of idolatry.

Considering the impure and superstitious character of Hindu literature, females probably sustain no loss in being unable to read it. W. Muir, Esq., in his "Life of Mahomet," has the following remarks on the seclusion in which Mahomedan females are kept :—

"The truth is that the extreme license of polygamy and divorce permitted to his followers by Mahomet rendered these safeguards necessary. Such license could not, without gross and flagrant immorality, be compatible with the free and open intercourse of European society. It would not in any nation be tolerated without restrictions which fetter and degrade the female sex. On that account the introduction of European manners and customs into Mahomedan society, is altogether to be deprecated. The licentiousness of the *system*, without the present checks, cruel and unnatural as they are, would certainly create in Mussulman countries, an utter dissolution of morality, already at a sufficiently low ebb." Vol. IV. p. 234.

The above remarks apply partly to Hindu society. Woman in India cannot be raised to her proper station till the country is Christianised. Still, early marriages, Kulin polygamy, and the cruel treatment of widows, may be denounced, and every encouragement given to female education.

RELIGIOUS SYSTEMS.

Value of Knowledge.—A single quotation may be given to show the importance of being acquainted with the superstitions current in India :—

"Mr. Swartz deeming it necessary, in order to converse with advantage with the people, to be well acquainted with their system of theology, whatever it was, spent *five* years, after he had obtained some proficiency in their language in reading their

mythological books only. Hard and irksome as this task must have been to a devout mind, he has reaped this benefit from it, that he can at any time command the attention of the Malabars, by allusions to their favourite books and histories, which he never fails to make subservient to the truth."

Demon Worship.—Before the Aryan invasions, demonolatry prevailed among the Turanian tribes. It was, indeed, the most wide-spread form of superstition that ever existed. In several countries it is still dominant; traces of it are to be found in every quarter of the globe. A full account of the system is a desideratum.

The Shanars of South India and rude aboriginal tribes everywhere, are especially noted for their demon worship. Caldwell observes, "Every Hindu work containing allusions to native life, and the dictionaries of all the Hindu dialects, prove the general prevalence of a belief in the existence of malicious or mischievous demons, in demoniacal inflictions and possessions, and in the power of exorcisms. The chief peculiarity of the superstition, as it exists among the Shanars, consists in their *systematic worship* of the demons in which they believe." In its essential features as it prevails in Tinnevelly, he considers it identical with the Shamanism of Siberia. Tennent thus writes of it in Ceylon:—

"Under the icy coldness of this barren system (Buddhism) there burns below the unextinguished fires of another and darker superstition, whose flames overtop the icy summits of the Buddhist philosophy, and excite a deeper and more reverential awe in the imagination of the Singhalese."

The compiler has witnessed superstition in varied forms; but perhaps he has seen none more appalling than the midnight orgies of demon worship in the jungles of Ceylon, when evil spirits are invoked from the four quarters to accept the offerings presented to them.

The people say that the gods are by nature well-disposed, and will, therefore, not do them any harm; but they must propitiate the malignant beings that cause sickness and other misfortunes. Through a large part of India it will be found, that when epidemics are prevalent, and even in cases of individual illness, demon worship, more or less, is practised. The Brahmanical deities are then deserted, and the aboriginal practices are resumed. With the spread of education and a knowledge of the laws of health, as well as the diffusion of Christian truth, the system is declining. Good native doctors would be of great value in this matter.

The best account of demonolatry the compiler has met with, is contained in Caldwell's "Tinnevelly Shanars." The Missionary in most parts of India will require to investigate for himself.

System of the Vedas.—The worship of the elements was the religious system of the first Aryan settlers. Max Muller says :—

"In the hymns of the Veda we see man left to himself to solve the riddle of this world. We see him crawling on like a creature of this earth, with all the desires and weaknesses of his animal nature...But he begins to lift up his eyes. He stares at the tent of heaven, and asks who supports it? He opens his eyes to the winds, and asks them whence and whither? He is awakened from darkness and slumber by the light of the sun, and Him whom his eyes cannot behold, and who seems to grant him the daily pittance of his existence, he calls his life, his health, his brilliant Lord and Protector. He gives names to all the powers of nature...they all seem to grow naturally into beings like himself, nay greater than himself. He invokes them, he praises them, he worships them."

The system gradually assumed more and more of a polytheistic character. Indra is generally regarded as the principal among the gods who are celebrated in the Rig-Veda. He is the lord of the firmament, the wielder of the lightnings, who pierces the clouds with

his thunderbolts, and compels them to discharge their fertilizing showers on the earth. The hostile power which withholds the rain, is personified as Vritra or Ahi, a demon whose frequent conflicts with Indra, and defeats by the superior prowess of his antagonist, are largely celebrated in the hymns. Agni (the Ignis of the Latins) is the god of fire. The sun appears as a deity under several characters. Mitra is said by Hindu commentators to be the god of day, as Varuna is of night. Varuna is represented as enthroned in splendour in his remote and lofty palace. Ushas is the goddess of the dawn. Vayu is the wind personified.* Thirty-three gods and goddesses are enumerated. Their relationship is not settled. The god who in one hymn is the father is in another the son; the same goddess is sometimes the mother, sometimes the wife. The chief religious services consisted in keeping alive the sacred fire, and in offering the intoxicating juice of the soma-plant, which the deities were invited to quaff like thirsty stags.

Hymns to be recited at sacrifices were gradually composed. As gifts were bestowed on those by whom they were chanted, the hymns were preserved to form a patrimony to certain families. The period when the hymns were reduced to writing is not exactly known.

Max Muller has published several volumes of the Sanskrit text of the Rig-Veda, with the commentary of Sayana. The late H. H. Wilson was proceeding with the English translation till his death. Three volumes appeared during his life-time; the late Dr. Ballantyne edited three more volumes. Max Muller's "Ancient Sanskrit Literature" gives much interesting information about the Vedas. Part Third of Muir's Sanskrit Texts treats of Hindu opinions with regard to their Origin, Division, Inspiration, and Authority. The Aitareya Brahmanam of the Rig-Veda, containing the

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* Abridged from Dr. Muir, North British Review, No. 49.

earliest speculations of the Brahmans on the meaning of the sacrificial prayers, and on the origin, performance, and sense of the rites of the Vedic Religion, has been translated by Dr. Haug.

An account of the Vedas is given in Colebrooke's Essays. A knowledge of the Vedas is of less importance to a Missionary than some suppose. Many of the Brahmans never saw a single fragment of them; they know nothing of their contents. If the Missionary attempts to prove that popular Hinduism is wrong, because the Vedas make such and such statements, instead of accepting what he says, they regard him as trying to palm off a great lie upon them. Educated Hindus, to whom Wilson's translation can be shown, have in general renounced all faith in Hinduism, and require a different treatment. Still, there are cases in which some acquaintance with the Vedas will be of direct advantage, and no Indian Missionary should be without a general idea of their nature.

Modern Hinduism.—The worship of the Vedic gods gradually declined, and new deities rose into notice. H. H. Wilson thus shows the change which took place :—

"The divinities worshipped (the Vedic gods) are not unknown to later systems, but they perform very subordinate parts, whilst those deities who are the great gods—the *Dii majores*—of the subsequent period, are either wholly unnamed in the *Veda*, or are noticed in an inferior and different capacity. The names of SIVA, of MAHADEVA, of DURGA, of KALI, of RAMA, of KRISHNA, never occur, as far as we are yet aware : we have a RUDRA, who, in after times, is identified with SIVA, but who, even in the *Puranas*, is of very doubtful origin and identification, whilst in the Veda he is described as the father of the winds, and is evidently a form of either AGNI or INDRA ; there is not the slightest allusion to the form in which, for the last ten centuries at least, Siva seems to have been almost exclusively worshipped in India—that of the *Linga* or *Phallus* : neither is there the slightest hint of another important feature of later

Hinduism, the Trimurtti, or Tri-une combination of BRAHMA, VISHNU, and SIVA, as typified by the mystical syllable *Om.*"*

Dr. Muir, in Part Fourth of his Sanskrit Texts, "compares the representations which are given of the Indian deities Brahma, Vishnu, and Rudra, and of the goddess Ambika in the Vedic Hymns and Brahmanas, with the accounts in the legendary poems called Itihasas and Puranas, and shows how far and by what steps in each case the earlier conceptions were gradually modified in the later works." Siva seems to have been first worshipped in North India about 500 B. C. The followers of Vishnu began to multiply about the sixth century after Christ.

By the time the Laws of Manu were written (probably about 500 or 600 B. C.), the power of the Brahmans had become firmly established. Manu's Code should be examined. The heroic poems, the Ramayana and the Mahabharata, next demand attention. An outline of them is given in "Indian Epic Poetry" by M. Williams. The Bhagavat Gita (Song of the Lord) professes to be an episode of the Mahabharata; but it must have been written eight hundred years later. The English translation should be studied.

The *Puranas*, which are very voluminous, are the chief exponents of modern Hinduism. In their *present* forms, H. H. Wilson does not estimate the oldest of them as anterior to the eighth or ninth century, whilst some are not above three or four centuries old.* Wilson's translation of the Vishnu Purana should be read as a specimen. His analyses will give an idea of the others.

Moor's Hindu Pantheon professes to give a general view of Hindu Mythology. Mr. Higginbotham of Madras is preparing an improved edition. Popular Hinduism assumes different phases in different parts of the country. A good account of the system in Bengal is given

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* Introduction to the Rig-Veda, Vol. I.

* Introduction to the Vishnu Purana.

in Ward's Hindus. Information may be gleaned from various works regarding its forms in other divisions of India. But, for the present at least, the Missionary must depend a good deal upon himself. Let him ascertain which Puranas, or fragments of them, have the largest circulation where he labours, and read portions of them in the native language.

Max Muller's Comparative Mythology (Oxford Essays for 1856) and his lectures on Mythology in the "Science of Language," (2nd Series) should be read.

Refutations of Hinduism.—Of all works on this subject which have been published, Dr. Wilson's Exposures have been the most useful. The first is now quite out of print. A revised edition of both is contemplated. The Prize Essay by Messrs. Smith and Leupolt will be found of much value.—See Appendix.

Hindu Philosophy.—The Hindus surpass even the Germans in their love of abstract speculation. Max Muller says,

"No where have religious and metaphysical ideas struck root so deep in the mind of a nation as in India. The Hindus were a nation of philosophers. Their struggles were the struggles of thought; their past, the problem of creation; their future, the problem of existence. The present alone, which is the real and living solution of the problems of the past and the future, seems never to have attracted their thoughts or to have called out their energies. The shape which metaphysical ideas take amongst the different classes of society, and at different periods of civilisation, naturally varies from coarse superstition to sublime spiritualism. But, taken as a whole, history supplies no second instance where the inward life of the soul has so completely absorbed all the practical faculties of a whole people, and, in fact, almost destroyed those qualities by which a nation gains its place in history."*

It is said that a German philosopher when dying exclaimed, "There is only one man who understands my system—and even *he* does not understand it!"

* Sanskrit Literature, p. 31.

It would seem as if this might be applied to Hindu philosophy. The late Dr. Ballantyne was an able man, a good Sanskrit scholar, and possessed of every help. But though he gave the best years of his life to the study, Pundit Nehemiah considers that he never really understood it. Referring to several writers, the Pundit says,

"Unfortunately they are totally ignorant of the true nature of the Hindu philosophical systems. They just had a smattering of some superficial matter in those systems and mixing up their own theories with it, wrote very cleverly in refutation of it. But in truth what they refuted was not the true opinions of the Vedanta, Sankhya, &c., but their own fancies substituted for those opinions."*

Dr. Fitz-Edward Hall, after alluding to Colebrooke, says, that "Later writers in the same department, with the exception of Professor Banerjea, will, as a rule, be much more likely to mislead than to render any solid assistance."†

The *Upanishads* are considered the great standards of Hindu philosophy. Max Muller says, that they "are almost the only portion of Vedic literature which is extensively read to this day. They contain, or are supposed to contain, the highest authority on which the various systems of philosophy in India rest."

"There are six Darsanas or recognised schools of Hindu Philosophy, more or less orthodox, viz., the Sankhya, the Yoga, the Vaisheshika, the Nayaya, the Purva Mimansa, and the Vedanta. The extant primary authorities for all these systems are the *Sutras*, or aphorisms ascribed to Kapila, Gotama, and the other sages who are regarded as their respective founders."‡

Translations of several of the Upanishads have been published by the Asiatic Society of Bengal.—(See Ap-

* Report of Calcutta Tract Society for 1862, p. 42*b*.
† Preface to "Rational Refutation of the Hindu Philosophical Systems." p. viii.
‡ Dr. Muir, North British Review No. 49, p. 220.

pendix). Roer's translation of Vedanta Sara will be found useful.

The Missionary should begin with Colebrooke's Essays. They are held in the highest estimation by the most competent judges. Banerjea's Dialogues on Hindu Philosophy may next be read. It is an original and valuable work. The advocates of contending schools are made to show the fallacy of each other's reasoning. The treatise of Pundit Nehemiah, which is more in the oriental style, may be read with profit. The works of Ballantyne, Mullens, and others, should be examined. A list will be found in the Appendix.

Some knowledge of Hindu philosophy is necessary on the part of all Missionaries. The humblest classes have ideas on the subject. The compiler was once attempting to persuade a Tamil woman, the wife of a common labourer, to send her son to school. Her reply was, that God gave every one he sent into the world sufficient knowledge, so that it was not needful for him to be instructed! She was a step in advance of the modern philosophers, who deny the want of a *book revelation*; for she held that intuition was sufficient for all purposes whatever. Hindu philosophy is taught not only in bulky tomes, but in small pamphlets, sold for a trifle in the bazar. The compiler once collected specimens of the publications for which there seemed to be the greatest demand in the Madras book market. He was surprised to find how many were on Hindu philosophy. The extent to which the subject should be studied must depend on the nature of the field in which the Missionary has to labour.

Discussions on philosophy should be avoided as much as possible. Though occasionally satisfactory answers can be given, there is great danger of the time being occupied with profitless, interminable controversy. A knowledge of Hindu philosophy is valuable, chiefly because it better enables the Missionary

to adapt his addresses to the minds of his auditors. He knows in what way, from the previous ideas with which the Hindus are imbued, they are most likely to misunderstand what is said. Another use is to see what a caviller is driving at, and thus have the ability of adroitly cutting short the argument.

Hindu Sects.—Their name is legion. Accounts of the principal of them are given in the works of H. H. Wilson. Local investigation, however, will be necessary, for the tenets vary in different parts of the country.

Brahmism.—When English education began to spread among the Hindus, the Puranas were first abandoned as untenable, and a stand made upon the Vedas alone. With the progress of enlightenment, it was found the Vedas could not bear investigation. A system of theism, under the title of Brahmism, has now been adopted by some educated Hindus in Bengal. An account of the movement, written by Dr. Duff, will be found in *Christian Work* for 1862.

Muhammadanism.—The followers of the false prophet in India may be roughly estimated at 25 millions. In the districts of the Punjab to the west of the Sutlej, they form two-thirds of the population ; in Tinnevelly they number only one in eighteen. In many parts, they have not received a due share of the attention of Missionaries. It would seem as if one of their own doctrines had been adopted, that their fate was to perish, and that all efforts to save them would be in vain. It must be confessed, however, that it is impossible for one Missionary to work effectively among all classes.

The life of Mahomet by Washington Irving is little better than a romance. Muir's life, based on Arabic sources, should be read. Sale's Koran should be carefully studied. Mr. Muir characterises the notes as "invaluable." An excellent article by Mr. Muir on the Mahommedan Controversy, is to be found in the

3rd volume of the *Calcutta Review.* Dr. Pfander's works will prove of great service. They ought to be published in English. With the exception of a small pamphlet, they are yet procurable only in Urdu and Persian. The idea is current among the Mahommedans that Christians corrupted the Scriptures. The Missionary should obtain a copy of Mr. Muir's "Testimony of the Koran to the Scriptures," in which it is shewn that Mahomet does not countenance any such assertion.—See Appendix for list of books.

Parsiism.—The descendants of the ancient Fire-worshippers are now estimated at only about 150,000 in number. Bombay and Surat are their head-quarters. Dr. Wilson's work on the Parsi Religion forms a treasury of information and argument. The writings of Dr. Haug should also be consulted.

Buddhism and Jainism.—The first is of special interest to Missionaries in Ceylon and Eastern Asia, though India was its birth-place. Speir's Ancient India gives a good account of the spread of the system. The works on Buddhism by the Rev. R. S. Hardy, the Rev. D. J. Gogerly, and some other writers will be found mentioned in the Appendix. The self-righteous Jains are met with chiefly in Western India. Colebrooke has some observations on the sect, and further particulars are given in the Journal of the Bombay Asiatic Society.

Missions.

It is of vast importance to know the results which have been arrived at by means of past experience. The Missionary who, from thoughtlessness or conceit, does not investigate the history of Missions, will fall into numerous mistakes which will, in a great measure, nullify any good he may accomplish.

The whole Bible, but especially the New Testament, should be studied, with earnest prayer, by the Missionary to obtain guidance in his great work. "Apostolic

Missions," by Hopkins, contains some valuable thoughts. Many important lessons may be drawn from Church History. The Rev. T. V. French, in a paper read at the Punjab Conference, characterised Neander's work "as a store house of argument for almost every form of controversy in which Christianity has been assailed, as well as containing a mass of Missionary information from the early churches and middle ages." Brown's History of Missions and Aikman's Cyclopædia of Christian Missions, will be found useful. The large work of Newcomb, The Cyclopædia of Missions, is valuable for reference.

The Reports of the Missionary Conferences held at Calcutta, Ootacamund, Lahore, and Liverpool, the Memorial Volume of the American Board, and "Ten Years' Missionary Labour in India," are of special value. Every Missionary should possess copies of them, and they should be carefully studied. The ordination charges by Drs. Duff and Wilson, in "Missions, the chief End of the Christian Church," and "The Evangelization of India," contain weighty counsels. Grant's Bampton Lectures, though high church and with some questionable views, are able and deserve attention. Caldwell's Tinnevelly Missions, Winslow's Hints on Indian Missions, the Series of Tracts by the American Board, Clarkson's India and the Gospel, Hough's Missionary Vade Mecum, Swan's Letters on Missions, Buyer's Letters on India, may all be read with profit. The sixth chapter of Arthur's Mysore will yield some valuable hints. Among Missionary biographies may be specially mentioned those of Swartz, Rhenius, Judson, Weitbrecht, Ragland, and Lacroix. "True Yoke Fellows in the Mission Field," or the life of Anderson and Johnston, will be read with peculiar interest by Missionaries engaged in English Institutions.

Works like Bridges' Christian Ministry may be turned to excellent account.

Missionary Reports and Periodicals should be perused

with care. Often they are thrown aside with the remark, "There's nothing in them!" Though it must be admitted, that sometimes there are only a few vague generalities, mingled with pious reflections, not unfrequently the fault lies in the reader. Mrs. Barbauld's well-known story of "Eyes and No Eyes" explains the whole. One Missionary may learn valuable lessons from what another treats as useless. The causes of success and failure should be investigated.

Library.—Some Societies provide Mission Libraries at central stations, from which Missionaries in the neighbourhood may obtain standard works. This is an excellent system: the money is well expended. It is utterly impossible for a Missionary, with his limited income, to obtain for himself all the books he should read. Besides, the Home Secretaries have much greater facilities for knowing which books will be of real service. Few Missionaries in India have the means of looking at a book in a shop before deciding upon its purchase. It sometimes happens that an Indian Missionary, ordering out a book from its title or an incorrect notice, finds himself quite mistaken on its arrival.

Reading Club.—Every small Mission circle should have its Reading Club. A supply of a few of the best periodicals may thus be secured. In addition to denominational Magazines, the following may be received from home: Illustrated London News, the Athenæum, Edinburgh or Quarterly Review, Good Words, Leisure Hour, Sunday at Home, Bibliotheca Sacra, Journal of Sacred Literature, and the Church Missionary Intelligencer. Most Missionaries now receive Christian Work and EvangelicalChristendom. The Athenæumis valuable as giving information on general literature and science, enabling the Missionary, in some measure, to keep pace with the age. The Bibliotheca Sacra will serve a similar object with regard to biblical science. The Church Missionary Intelligencer often contains valuable papers

on general principles, as well as detailed accounts of important mission fields.

The following should be obtained in India: Local Newspapers, the Friend of India, Calcutta Review, Calcutta Christian Intelligencer, Calcutta Christian Observer, Missionary Notes and Queries, Madras Church Missionary Record, and the Harvest Field. The Appendix contains information about the publishers and cost. The Journals of the various branches of the Asiatic Society occasionally contain papers of value to a Missionary.

Sedentary Habits to be deprecated.—To guard against misconception, it is distinctly stated that while a number of books have been named, it is not to be supposed that the Missionary must shut himself up and read them all within a year or two. This is a course strongly to be condemned. The Missionary should rather lead an active life. The course proposed will occupy years. Still, if time be well husbanded, much may be done. A few of the best books well studied, are worth a large number read cursorily.

VII. SELECTION OF STATIONS.

Though the young Missionary in the great majority of cases, will not require to choose a Station for himself, a knowledge of the principles which should be followed is of very great value. It is lamentable to think what an amount of Christian effort has been spent to little advantage, from a wrong mode of procedure in this respect.

Evils of Isolated Stations.—These are well pointed out in the following extracts. They are given at length, notwithstanding some repetition of sentiment, as corroborative testimony:—Douglas in his "Advancement of Society," says,

"The first requisite in benevolent operations, as in all other

undertakings, is system; a fixedness of design and a steady adaptation of the means to the end. Opposite to that of system, is the pursuing of what are called openings, or the being caught with every change of circumstances, and drawn by every chance of success into new paths of pursuit having no connexion with each other, and leading to remote terminations. Every step gained in a system strengthens, every step gained without it weakens. The first object acquired leads to the possession of the second, and that to the attainment of the third, if all the objects to be attained are originally chosen with reference to the accomplishment of a plan. Every new object, where there is no system, divides the already scattered forces, and success, if pursued, might dissipate them entirely, and leave but the vain pleasure of having a number of defenceless stations, each calling for assistance, and all calling in vain, while the Society only retained the empty boast of an extended line of operations, and of being equally helpless and inefficient in every quarter of the globe. On a system, each part strengthens the other; the line of communication is kept up entire; as each point is gained, the whole advances: they are all in movement towards the same position, and they rest upon the same centre of support."—pp. 240-1.

The Rev. W. Buyers thus points out the mistake which has been too often committed in India:—

"Most Missionary Societies in this country have fallen into the error of scattering their agents over too extensive limits, to admit of their acting on any well arranged system of co-operation. A want of concentration has perhaps been one of the chief causes of the little success of which so many complain. Over the whole continent of India from Cape Comorin to the Himalayas, there is scarcely one Mission so strong as, in my opinion, it should be in a country so peculiarly situated. At most of these stations only one labourer is to be found, though almost every Mission is in some city or populous town, or district. Hence not one-half of them can be regarded as permanent institutions. When one labourer dies, there is generally no one to succeed him for a considerable time. Perhaps his successor is to be sent from Europe; and before he arrives, and is able to learn the language, scarcely a trace of the previous cultivation remains. Sometimes it so happens, that

just when he begins to do a little, he dies, or is obliged to remove, and thus the work is left exactly where he found it. Stations could be named, where, from this cause, the work has not advanced one step farther than it was twenty years ago, and if the same is continued, may be in a similar state for a hundred years to come.*

The Rev. H. Baker, Jun., in a paper read at the Ootacamund Conference, gives the following specimen "of a large class of stations":—

"In a large cantonment of European and Native troops perhaps it is an Hindu city, one or two Missionaries are stationed, with no other Protestant Missions within several hundred miles. At the Mission Chapel or Church there are two English weekly services, the spiritual wants of the European and East Indian community attending it, must be attended to. There is a large English School for boys, a Boarding School for girls, a few Day Schools in the Vernacular in the outskirts of the town, a class of a few young men preparing to be teachers, perhaps an Infant School or Orphan Asylum. There are some sick, and a small native congregation of 75 or 100 souls to be taught, and frequently every single member is dependent for daily bread upon the Mission. There may be preaching stations in the town, at least there is the daily exposition and prayer in the Mission compound. All this machinery has continued at its present ratio, for years past: the Missionary is scarcely alive, he simply *vegetates* after a sort, his spiritual feelings have become blunt from want of sympathy. If he has a coadjutor, there is some question respecting precedence between them, of authority despised; they are cold toward each other, all the Mission people catch the infection and progress is at an end. Is this overdrawn in any respect? How many reports published confirm its every item. But this is by no means the fault of the poor Missionary, but of them who tempted or allowed him to waste his powers on a multiplicity of objects. While he is struggling without a hope of release from his burdens, his strength is decaying, his mind vacant; and then his supporters wonder that he is slow to notice where improvements are needed, and that his Mission does not flourish. Time for reading, Christian society, and

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* Letters on India, p. 35.

the opportunity of testing our own work by seeing that of others, and of taking counsel with brethren is essential to success with a Mission; and this is far more necessary to the *individual character* of the man himself, otherwise, even if mind and body do not fail, the Missionary may soon become a narrow-minded autocrat, with respect to his people and neighbours." p. 308.

The following resolution was passed at the Ootacamund Conference:—

"That the system of stationing one or two Missionaries at large central and populous places, each of these being surrounded by still larger masses of people, and at great distances from each other, is, in a country like India, a most unsuitable plan, and, if persevered in, can only end in disappointment and comparative failure; and that, therefore, it is high time this unwise scattering and waste of power should give place to more concentrated and vigorous efforts. In order to accomplish this it is highly desirable that, wherever possible, isolated Missions, if they cannot be fully occupied, should be relinquished in favor of these Societies which may have stations in the vicinity, and not abandoned altogether, as that would be a proceeding which the Conference could not approve in these days of the universal diffusion of the Gospel."—Proceedings, p. 303.

With perhaps the exception of the recently established Mission of the United Presbyterians in Rajputana, and one or two large towns, the above condemnation applies to every Mission in India north of the Vindhya Mountains. The American Presbyterian Mission in 1862 had 16 Stations, forming a line about 1,000 miles in length, occupied by 25 Missionaries. The American Methodist Episcopal Mission had 17 Missionaries, at 10 Stations, among 10 millions of people. Were it not that periodical famines in North India throw occasionally into the hands of Missionaries large bodies of children, who are baptized, the visible results in the majority of cases would, thus far, be very small. The Rev. J. Gregson in his account of the Missionary Conference held at Benares in 1856, says,

"To us, we confess, an air of sombreness appeared to overshadow the whole, as of an assembly of men long engaged in an arduous and difficult enterprise, who were constrained to acknowledge that their efforts had not been attended with the success they once anticipated or hoped. Still there was no sign of despondency."

It would be satisfactory if the Societies had seen the error of the system of isolated stations; but with one or two exceptions, they go on to the present time as heretofore.

Concentration of Effort.—Dr. Chalmers, it is well known, was a strenuous advocate for confining one's efforts to a limited manageable field. Dr. Duff shows how this is doubly applicable to India :—

"The vast superiority of the localising system over every other in point of efficiency, solidity, permanency, and pervasiveness, has been demonstrated by a redundance of evidence, by the most eloquent of living men. And if, in a land where not one in ten with whom we meet is other than a friend, this system has been proved to be fraught with the mightiest momentum of aggressive power as regards existing heathenism, and the mightiest *vis inertiæ* of conservative power as regards existing Christianity, how much more must it be so in a region where not one in a hundred with whom you meet is other than a determined foe?"*

It has been stated in a previous chapter, how much the Hindus are cemented together by their system of caste. To produce any impression, all the available force must be brought to bear upon a limited surface. Dr. Winslow thus describes the system which should be pursued :—

"Perhaps, in the occupation of a large field, the wisest plan is to form several Missions in different sections of the country, each embracing several stations; so near together that the Missionaries can frequently see each other, and give mutual counsel and aid in carrying forward their operations, and at

* India Mission, p. 315.

the same time so far apart, that each one may have his own *distinct sphere,* in which he can move without coming into collision with others. Each separate Mission thus controlling itself, and each station or department of labour being directed principally by an individual, more energy is infused into the system; while the check which the members of the Mission have on each other, and the dependence of the parts on the whole, serve to prevent any erratic movements, and secure harmony. If stations too remote from each other are connected together, the Missionaries must travel too far for mutual counsel, and then decide on each other's proceedings with too little information; and if single stations or Missionaries are left without any control, except that of the distant Society or Church which supports them, there will be too much danger of indolence or irregular action."*

The Missions in Tinnevelly, Travancore, and some other districts, are conducted on this plan. It has been carried out to a considerable extent by the American Board. Dr. Mullens remarks,

"The wise system adopted by the American Board during the decade, of so re-arranging their stations that each shall support the others, and shall, by combination, effectively co-operate in the impressions they produce, together with the signal success which has followed that re-arrangement, indicates clearly a principle upon which other Societies may examine the position of their own Missions, with a view to secure the same action and the same happy result."†

The Rev. H. Malcom points out another advantage of the above system:—

"It seems hard to keep sending men to countries already entered, while whole kingdoms and tribes are left to perish. But it had better be thus. Only thus can the work be done. Only thus will the Church be able to see clearly and impressively how much land remains to be possessed, and feel the inadequacy of her present operations."

Cities versus Villages.—It has been justly remarked that great cities and towns "by their superior intelli-

* Memoir of Mrs. Winslow, p. 336.
† Ten Year's Missionary Labour, p. 79.

gence, wealth and activity, naturally hold the reins of native opinion, and direct the principles and movements of the country at large."* In the early times of the Church, missionary labours were confined to them to so large an extent, and were so successful, that *pagani*, villagers, became synonymous with heathen. In India the opposite has been the experience with regard to conversions—by far the largest success has been met with in rural districts. Dr. Mullens observes, "The peasantry in the interior of the country are generally found to be simple and more candid in their reception of the truth than the sharp but hardened dwellers in the great towns; they cavil less; they are more willing to bear; more courteous in their demeanour; more open to conviction."†

The following remarks are extracted from an article on the Tinnevelly Missions by the Bishop of Calcutta:—

"One difference which prevails between the system they have followed and that which prevails in North India is this. They have laboured, not in large cities, but in the heart of the country, and in the midst of the peasantry. Now in towns the personal influence of the ablest and most devoted Missionary is as nothing when compared with that of the Brahmans and the power of caste. We believe that frightful persecutions have often been set on foot to prevent conversions to the faith of Christ in a large town or thickly populated district of India. But in Tinnevelly the Missionary has had a fairer field, he has taken up his abode among the peasantry, made himself acquainted with their wants and feelings, and so gradually taught them to respect his character, to place confidence in his friendship, to value his advice, to regard him as a teacher sent from God. Personal influence, important in the prosecution of any good work, is among the Hindus all-powerful, and in Tinnevelly the influence of the Missionary and his family has happily soon been followed by that of the small congregation, by the sight

* Memoirs of Lacroix, p. 283.
† Memoirs of Lacroix, p. 284.

of Christian worship, the boon offered through the Christian School, the growing intelligence, comfort, and respectability of those who follow the new way."*

The conclusion to be drawn seems to be, that fewer cities should be occupied, but with an increased staff of Missionaries ; such a division of labour taking place, that each man may fill the position to which he is best adapted. Around each city as a centre, there should be a number of rural stations, with resident Missionaries.

Which Cities should be chosen ? The Gospel, it is true, is to be preached to "every creature." If all cities could be occupied, the glad tidings should be sent to all. But as this is impossible under existing circumstances, it seems wise to devote efforts at first to those places where, humanly speaking, the prospects of success are greatest. The sooner some converts are obtained, the more speedily may the message be carried to every locality. There are two classes of cities which are attended with peculiar difficulties :

1. *Noted Places of Pilgrimage.*—The settled inhabitants are, to a large extent, like the silversmiths of Ephesus, interested in a pecuniary point of view in the maintenance of idolatry. Every excess of wickedness prevails. It is true that they are visited by many pilgrims ; but after they have perhaps come a long journey, they are ill prepared to hear that all their fancied merit is a delusion. Besides, any momentary impression produced cannot be followed up.

2. *Large Military Stations.*—Camp followers are one of the worst classes in India, partaking to a large degree of the vices of Europeans and Natives, without the good qualities of either. They are also very migratory. Though a considerable improvement has taken place in the character of Europeans, there is alas ! still too much cause for the ignorant heathen

* Calcutta Review for 1864.

to raise the objection, "Christian religion, devil religion; Christian much drunk; Christian much do wrong; much beat, much abuse others." It may be argued that the greater the wickedness, the greater is the necessity for removing such a stumbling-block. This is conceded. The grand objections are, that the Missionary is not the *best* person to do it, and the attempt will, in many cases, mar his usefulness in his proper work. Chaplains of the right stamp, Additional Clergy, Missionaries to the Soldiers like those sent out by the Wesleyans, Army Scripture Readers, are the men to do the work. The question as to whether the Missionary should engage in English preaching, will be discussed hereafter.

It is not by any means said that places of pilgrimage and military stations should be always avoided. All that is affirmed is, that they are attended with special difficulties, and that if other towns present similar advantages in other respects, they are to be preferred.

Rural Districts cannot be worked from Cities.—The Missionaries in many towns itinerate among the neighbouring villages. As a rule, however, they have been very unproductive in conversions. The Missionaries of the American Board were first all congregated at the Central Stations. The effect of a different system at Ahmednuggur is thus described :—

"The admission into the Churches in the district of Ahmednuggur, in the five years following the visit of the Deputation, were nearly five times as many as in the five years preceding; and the Churches have multiplied from two to sixteen. Adverting to this fact, the Rev. Henry Ballantine, who has been twenty-six years a member of the Mahratta Mission, says, in a letter from Ahmednuggur dated February 7, 1861: 'Should it be asked how the sudden increase in the number of converts in the last term of five years can be accounted for, I would say, there is no doubt that the new policy inaugurated in the Mission in 1855, putting Missionaries out in the districts to labour among the people, has been the means, in the hand of

God, of greatly extending the knowledge of the truth, and of bringing many more converts into our Churches. Some members of the Mission desired to see this policy pursued ten years before it was adopted, but at length the Deputation, coming to India in 1854, decided the matter which had been discussed in the Mission so long, and the plan was at once put in execution.' "*

This is the plan adopted in Tinnevelly and Travancore. In general, each out-station is not more than a good night's run from head-quarters, where there is a spare bungalow for a sick family. Hence medical advice, where necessary, can in general soon be obtained.

A Missionary in a rural district, should, if possible, live near a large village or small town. His position will still be sufficiently known. He may work in the small town with advantage during the rains or hot season. when he cannot move much about. A small town is preferable to a large city, for the spare time the Missionary could give to it, would be almost lost upon the latter.

Preliminary Inquiries.—Before deciding upon the selection of a station, it is very important that two experienced Missionaries, accompanied by a Medical Missionary if available, should visit the place and other eligible places in the vicinity. The Madura Missionaries recommend that a report should be made on the following particulars :—

(1.) The population of the village proposed for the location.

(2.) The number of people who have joined us in the village, and in the station district, and their caste.

(3.) The number in the caste or castes, favorable to us in all the congregations in the district, also their inclination respecting Christianity, and the inclination of the people of other castes.

(4.) The healthiness of the location.

(5.) The nearness of the village to a market.†

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* Dr. Anderson's Letter to Dr. Candlish, p. 10.

† Minutes of the Madura Mission, 1858, p. 60.

VIII. SURVEYING THE FIELD.

Special Prayer.—It is an affecting time when the young Missionary first arrives at the station to which he has been appointed. The Christian Minister at home, with perhaps a Christian congregation of a thousand souls, realises the weighty responsibility of his office. He feels that he needs to bear in mind the exhortation of Paul, "Take heed, therefore unto yourselves, and to all the flock, over the which the Holy Ghost have made you overseer, to feed the Church of God which he hath purchased with his own blood." The Missionary, on the other hand, is placed among vast multitudes, wandering as sheep without a shepherd; every hour the feet of some stumble upon the dark mountains, and they enter into eternity. At home the means of enlightenment are many; the Missionary may be the solitary beacon amid the surrounding gloom. On arrival, a season should be set apart for special meditation and prayer. Let the Missionary ponder the solemn warnings in Ezekiel, Chapters iii and xxxiii, in the Epistles to Timothy and Titus, and other parts of Scripture. Deeply feeling his own insufficiency, let him earnestly cry to the "strong for strength." *With this*, he may look for a blessing to accompany his labours; *without it*, all will be in vain.

Importance of Investigation.—This may best be shown by an extract from the writings of the late Dr. A. Thomson of Edinburgh, a laborious and successful philanthropist :—

"The greatest possible good is not to be attained by vague wishes, by undigested plans, by random efforts. Every one who is at all acquainted with the nature of charity, the variety of character and circumstances which it has to deal with, the multiplicity of forms which in correspondence with these, it is called to assume—the different kinds of machinery with which it has to operate upon its objects, and the disappointments, provocations, and discouragements it has to

encounter in its exercise—must be sensible that much thought, much consideration, much inquiry, much discretion, and much patience, are necessary in order to its ' having its perfect work.' How often have we seen the man of benevolence wasting his resources on an object which a little examination would have shown to be impracticable, and thus disqualifying himself from gaining one that was within his reach ! How often have we seen him employing methods for promoting his philanthropic purposes, which his own reflection, had he given it, or the good counsels of others, had he asked it, would have speedily satisfied him were utterly unsuitable and unavailing; and thus losing at once the benefit he proposed to confer, and the time and the exertions, which, if better directed, would have enabled him to secure it ! How often have we seen him frittering away his attention, and his talents, and his activities, on such a multitude of different schemes as nothing but thoughtlessness could hinder him from seeing to be quite beyond the grasp of an individual, and in this way casting from him advantages which would have made him a distinguished blessing in any one channel by which he might have chosen to communicate his kindness ! and how often have we seen him even though competent to a great diversity of charitable doings, yet so heedless with regard to what he had undertaken, so rash in one thing and so remiss in another, so little mindful of suiting his efforts to his exigencies, so ignorant of the influences of circumstances, so unprepared for difficulties and crosses and trials, and so lost amidst the conflicting demands of those multitudinous and ill-assorted engagements in which he had involved himself, that many things were but imperfectly done, and many things altogether neglected,—that fruitless bustle was frequently all that he could show for real usefulness,—and that, on the whole, little perceptible good was effected, in comparison of what his dispositions induced him to attempt, and his capabilities and enterprises would have led us to anticipate !

"Now, to provide against such distressing failures, it is quite necessary that we bring our reason more into play—that we study our subject with greater accuracy and solicitude—that we acquire all the information respecting it that can be obtained—and that we prepare ourselves for the work of charity, as we would prepare for any other work, requiring exact knowledge, sound views, mature deliberation, and prudent management.

We should take a correct survey of the field of benevolence in which we are called to labour; we should consider well the various and contending claims that may be made upon us for assistance; we should try to estimate the extent of our outward means, and the peculiar fitness of our personal talents and capacities; we should endeavour to draw the line within which we need not confine ourselves, and the line beyond which it would be wrong or foolish to venture; we should be aware of the facilities which are afforded by our professional employments, our local situation, our general influence; we should ascertain the cases in which individual must give place to associated labour; we should settle in our minds certain fixed maxims by which we are to be guided in our plans and movements; we should determine what it will be best for us to do, how much in any given circumstances we can probably achieve, when, and in what way, and on what occasions, we can be truly and can be most useful;—and thus furnished, we may go forth to our 'labour of love,' with the hope of doing as much good as the opportunities that present themselves will admit of, and as is consistent with that imperfection which adheres to the best of our schemes, and the most vigorous of our performances. We shall be seldomer disappointed by failure; we shall have less cause to regret the misapplication of time, and means, and faculties; we shall have fewer grounds of self-reproach for going wrong, by not being careful to go right, and for missing the object which less feeling and more discretion would have enabled us to attain."*

General Inquiries.—The Missionary should take a comprehensive survey of his whole district. A blank book, foolscap size, of two or three hundred pages, should be provided, to arrange under different heads the information collected from time to time. Some of the points which should be investigated are noted below.

Map of the District.—The Atlas Map of India, four miles to the inch, contains every village of any impor-

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* Introductory Essay to Mather's Essays to do Good. The whole Essay, as well as Mather's work, deserves attentive perusal. See also Lectures I and II, in Hinton's Active Christian.

tance. The sheet required can be obtained for two Rupees. Mark off your district on the map, and compute the area in square miles. If there are out-stations under Catechists, let them be similarly indicated.

Population Returns.—In many parts of India the authorities have minute lists of the population, with their castes, &c. On an application to the Collector, he will doubtless give access to the Government Returns with reference to these points. He cannot be reasonably expected to employ his officers in making copies; but any person whom the Missionary may send will probably be allowed to write out the information required. The Missionary should call on the Collector, if possible, soon after his arrival, and state his object. Should he reside at some distance, a letter may suffice, or a request may be made through a brother Missionary at the principal station. The number of inhabitants in each village should be entered in the map.

Physical Geography.—General aspect of the district. Tracts subject to inundation. Climate: duration of the seasons, prevailing winds, mean monthly temperature and rainfall, dews, miasma. Minerals. Soil. Distance of water from the surface. Vegetable productions. Principal animals.

History and Antiquities.—Aborigines and traditions connected with them. Invasions and territorial changes. Accounts of successive dynasties. Comparative condition of the people at different periods. Historical scenes. Antiquarian remains. Present government. Duties of European and Native Officers.

Social Life.—Population how distributed, number to the square mile. Castes. Occupations. Food. Dress. Houses and furniture. Home life. Topics of conversation. Music. Ceremonies at births, marriages, and deaths. Condition of females. Polygamy. Widows. Average earnings. Average monthly or annual expenditure on house-rent, furniture, clothes, ornaments, food, servants, education, religion, by families of different

classes. Comparison between Christians, Hindus, and Mohammadans in modes of living. Condition of the poor; beggars. Prevalent diseases. Probable causes. Vaccination how far introduced. Character of native doctors. People temperate or the reverse. Use of opium and bhang. Social evil. Gambling. Crime.

Agricultural population. Size of farms. Modes of cultivation. Crops. Wages of labourers. Value of produce. Land tenures. Zemindars, resident or absentee. Middlemen. Peasant proprietors. Modes of life. Degree of indebtedness. Proportion of waste land.

Manufactures of district. Commerce. Roads. Markets where held, how often; commodities sold. Emigration.

Education.—No. of Indigenous Schools. Character of teachers. Course of instruction. Fees paid. Time pupils remain. Knowledge acquired; how far turned to account. Similar inquiries with respect to Government and Mission Schools. Desire for English education. Night schools. Female education, condition and prospects. Proportion of readers.

Literature.—Language and dialects. Proverbs and local sayings. Nursery rhymes, songs, ballads, riddles. Letter writing. Tales. Almanacks. Religious books, including Hindu philosophy. Places where books are sold. Which books have the largest circulation? Specimens to be obtained. Extent to which Christian publications have been circulated. By sale or gratuitous distribution? Effects. Practicability of employing a book-hawker or opening a book-shop.

Religion.—Demonolatry. Village deities. Principal temples and places of pilgrimages. Pilgrims where from? Number and influence of Brahmans and Gurus. Principal Hindu sects, tenets, religious observances. Festivals. Ascetics. Hindu reformers. Number and distribution of Mohammadans. Condition of Mohammadans: do they proselytise? Mutual influence of Hindus and Mohammadans. Roman Catholics.

Statistical Summary.—The information should be tabulated as far as practicable and entered at the beginning of the note book. The following are some items: distance of the village or town from the mission house; number of houses, brick, mud, huts; population divided into castes and employments; number of schools, indigenous, Government and Mission; number of pupils; proportion of readers; religions. The vertical columns will contain the above; the horizontal, the names of the villages in order.

Years will elapse before the Missionary can obtain a detailed knowledge of his district. The practical value of information of the above character will be apparent. The temperature and rainfall must be known to guide the Missionary in itinerating. The question of salaries is one of importance. It can best be decided by an acquaintance with the expenditure of different classes. The discourses of our Lord show how the knowledge of every-day life, agriculture, &c., may be turned to account.

Special Inquiries.—The evil consequences of dissipating effort over too large a surface have already been pointed out; but as it is a point of much importance, further testimony is adduced. The late Bishop Corrie said, "Experience has taught me that a little attended to carefully and perseveringly produces more fruits than labours widely diffused."* Hough gives the following counsels:—

"It is natural for an active mind and a zealous spirit to wish to extend his sphere of action to the widest possible extent. But he should guard against the feeling of impatience, and, instead of flying over the ground, be content to *feel his way*. The more you can concentrate your labours the better. To confine your exertions within narrow limits will not present so flattering an appearance as the culture of an extensive surface. But, like a prudent husbandman, you should endeavour to measure

* Memoirs of Weitbrecht, p. 59.

your field by your means for its cultivation. Otherwise, your vineyard, though planted in every corner, will be overgrown with weeds, and you will see little or no fruit come to perfection. To *contract* your limits when, through disappointment and other painful results, you find that they embrace too wide a circumference, will be always found a difficult, and sometimes a *humiliating* task. But it is comparatively easy, more satisfactory, and of better report, to *extend* them, when your immediate plot is well cultivated, and you have saplings carefully trained, and ready to be transplanted in a distant soil. A mission conducted with a care like this, and in the spirit of dependence upon the Lord of the vineyard, can hardly fail to prosper."†

The analogy between natural and spiritual husbandry is very close. The farmer can no more cause the seed to spring up, than the spiritual labourer can convert a soul. Both may plant and water, but God must give the increase. Granting that the latter cultivation is attended by peculiar difficulties, that even the best may sometimes labour in vain, it is unquestionable that the former is so much more successful because it is conducted with more wisdom. The Missionary who attempts to work the whole of a large district, is like a man scattering seed over a wide extent of uncultivated land and then leaving it. A grain here and there may spring up, but the entire crop must inevitably be small.

The Missionary, therefore, will do well to concentrate his attention on some special objects. The first duty will be to collect detailed information about them.

1. *The immediate Neighbourhood.* As a rule the Missionary should endeavour to begin at home, gradually widening the circle, unless there is a providential call elsewhere. As the highly favoured Capernaum profited least from our Lord's ministry, it sometimes happens that the village or town adjoining the Mission house is very unpromising. Still, this is by no means always the case. The Missionary should make himself acquainted with each family, if the place is small. It is a

† Vade Mecum, p. 108.

great point to gain the good-will of the people. A courteous, kindly demeanour will do much to secure this.

2. *Places where Christianity has gained an entrance, or where a spirit of inquiry is exhibited.*—In general the grand difficulty is to get a footing. Where one or two families embrace the gospel, they often form nuclei which spread. Their relations are under their influence, and they may say to them, "Come with us and we will do you good." This has been one of the most powerful causes in inducing people to place themselves under Christian instruction. Give a page in the note book to each village where there are any converts; ascertain the origin of the movement, its progress, and its prospects.

3. *Some important Caste.*—Experience confirms the truth of the remark by Dr. Caldwell, already quoted, that "every caste or at least every circle of castes, must be made the subject of special Christian effort."* The same principle is carried out, to some extent, at home, where there are Missionaries who confine themselves principally to cabmen, sailors, and so with other classes. It is most desirable that Christianity should spread among the lower middle classes of India. It is pleasing, indeed, when Christianity is embraced even by the poor and despised sections of the community. Efforts however should not be so much limited to them. It tends to produce the impression in the higher castes that Christianity is the religion for men who mostly eat beef or carrion. If persons in better circumstances embraced Christianity, they could do more for the support of the Gospel and give a better education to their children. Humanly speaking, there would be a higher type of Indian Christianity. But the grand reason is, that the lower middle classes form the bulk

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* See Page 76.

of the community. The object of the Missionary must be to bring the largest number of souls to Christ.

Brahmans and rich men are undoubtedly the most influential; but their conversion is attended with peculiar difficulties. It does not seem wise therefore to single them out. Still, where Brahmans can be isolated to some extent as mission schoolmasters, and much direct influence can be brought to bear upon them, they are far from hopeless. This will be illustrated in a subsequent chapter.

When the Missionary has selected a caste to which he will give special attention, let him make it an object of particular study. In general, when he knows accurately a few of its members, he knows them all. With slight individual differences, they think alike, possess the same amount of knowledge, bring forward the same objections, and have to encounter the same difficulties. The following article, from *Christian Work*, on the Ryots of Mysore, will give some idea of the manner in which the investigation should be pursued;—

"The great body of the people are cultivators, who rent small portions of land from the Government, live in houses of mud walls and thatched roof, on coarse monotonous diet, and wear scanty clothing. The Brahman doctrine is that they are born to be slaves to the three castes above them; and a Brahman proverb likens them to cocoanut kernels which yield their oil only on severe pounding in the mortar, and to sugar-cane which must be pressed in the mill if you would extract the juice. These ideas have been well carried out. Generations of grinding oppression have made the ryot what we now find him; stupid as the oxen he drives, with barely their instinct; ignorant as the practical prohibition of even the rudiments of learning could leave him; stolid and unimpressible as the clods that hardly yield to his plough; yet in money matters cunning and dishonest almost as the Brahman. Dissembling, fraud, simulated obtuseness, and passive resistance, are his weapons against tyranny. His innate capability of elevation is repressed by lazy submission to his assigned lot. He looks upon education and religion as incompatible with the tending of cattle and cultiva-

tion of land. Keeping his small account with government (the sole use of education) is done by the hereditary village accountant, and the village priest attends to religion for him. He laughs heartily at the idea of the clumsy mistakes he would make were he to attempt to worship for himself, and gladly pays tithe to have it done properly for him. He sincerely believes that the village idol, a natural or rudely carved stone, is God, and that it arose of itself out of the ground. Occasionally he takes a cocoanut, breaks it before the idol, pours the milk on the ground, prostrates himself or stands before it with joined hands, and prefaces his short petition for some temporal benefit with, ' O great God !' A stone bull or the filthy linga is the usual idol in the temples. In his field a rough stone, occasionally bearing some unintelligible figure, receives his adoration. Often a few stones arranged like a child's ' baby house,' form the shrine of a shapeless piece of dried mud which he regards as a tutelar god.

" The number of female divinities, all variations of Parvati, the wife of Shiva, is immense. Besides the daily and occasional offerings, each of these is honoured with an annual festival. These festivals are numerously attended. Thousands of people assemble from the country twenty or thirty miles round. Fowls, sheep, and buffaloes, are sacrificed. At a hamlet of two or three houses within six miles of one of our mission stations, there were sacrificed at the festival held in the early part of the present year, twenty-five buffaloes, upwards of two hundred fowls, and a thousand sheep. These were offered, not even to an idol, but on a bare spot where the sanguinary goddess is supposed to dwell. With all this blood-shedding, there is no religious feeling whatever, and least of all any recognition of sacrifice for sin. To the people it is mere unmeaning slaughter. The only excuse that any can offer for it is, that it is an old custom, and it would be wrong to neglect the practices of their ancestors. They dread the evil that *might* result from such neglect. These festivals are opportunities of trade. They more resemble fairs than religious gatherings. They are the harvest of Brahmans and strumpets. We dare not even intimate the scenes enacted ; ' *for it is a shame even to speak of those things which are done of them in secret.*'

" Blind adherence to ancient custom is the sole religion of the ryot. He deems it as perilous to forsake this as for a locomotive to quit the line. He has his religious beliefs and pre-

judices; but to the fears, hopes, joys, and all the emotions of religion, he is an utter stranger. Whatever may be thought of the monstrosity or impossibility, he sincerely believes in the divinity of a stone. The evidence of his senses goes for nothing in the face of tradition. How could it spring out of the ground if it were not God? Would his forefathers have worshipped it if it were a mere stone? Does it not avert danger, succour him in trouble, remove his diseases, send rain and fruitful seasons? And how could it do these things if it were not God? It appears like any other stone, but it is only in appearance; it is truly God.

"He believes in the omni-pervasion of God; and concludes that as we cannot see 'the great God,' we must worship something in which He is. No matter what that something be, worship paid to it reaches and is accepted by Him.

"He regards all men as puppets moved to virtue or vice by God, who dwells in every man. This rids him of all personal responsibility, and makes him indifferent to his future destiny, be it heaven or hell.

"He is a firm fatalist. Every man's destiny is written in his forehead, and not even the gods can alter or efface that writing. All that he does, enjoys, or suffers is inevitable; it could not be otherwise.

"He believes in the transmigration of souls; that men are rewarded or punished in the present life for the deeds of a past existence; that their enjoyments or sufferings respect past births only.

"He believes in the indulgence of God, that with Him the feeding of a few lazy mendicants is a full atonement for the most heinous sins.

"Like every Hindu, he fails to perceive any inconsistency in the most contradictory teachings. And with the Papist and Puseyite he concludes that, as it is easier, it is 'better to believe than to reason.'

"He is a tenacious caste holder. Few things show the antagonism of East and West, Hinduism and Christianity, more clearly, than the dread that these all but naked, semi-barbarous, unlettered rustics have of being inveigled into the 'English caste.' Our books are dreaded as devices to draw them into the Missionary's caste. The horror of this calamity is a great stumbling-block to them.

"The ignorance, fatalism, oppression, and mere animality of the villager, have induced an immobility that defies and baffles the efforts hitherto put forth upon him. He listens to preaching, acknowledges its truth, laughs at his idols, but is unconcerned in the matter, and never for a moment entertains the notion of changing his life. He will send his boy to school until he can tend cattle or be of some use in the fields. But he himself cannot read, nor give his thoughts to any subject but his daily occupations. Discourse on spiritual things to him is, to use one of his own similes, like playing the lute to a buffalo. He is *content* in his physical, mental, and moral degradation. 'A full stomach is my heaven.' 'My stomach will soon cry out if I begin to think of anything beyond my work.' Such are his reasons for declining all efforts after salvation."

The proverbs and sayings current among the class should be collected. Any books in the possession of those who have received a little education should be studied. Besides gauging the mind and ideas, the best mode of communicating Christian truth should be investigated. Consider, in detail, the effects produced by certain statements; which illustrations may be employed with most advantage; in what way objections may be best anticipated and answered; how difficulties may be most easily overcome; what dangers require most to be guarded against. The preacher may thus seek out "acceptable words;" while all his dependence for success must be upon the blessing of the Holy Spirit.

Though the Missionary, as he has opportunity, should do good to all men, he is strongly recommended to give special attention to certain classes.

Missionary Library.—To acquire correct and thorough information on the points specified, will, at present, require a good deal of study. It is most desirable that a series of volumes should be prepared by experienced men for each great Mission field, as the Bengali, Hindi, Marathi, and Tamil. A young Missionary might thus rapidly obtain a large amount of knowledge of the most valuable character. At the end of the

volume a notice is given of a proposed series of this description.

IX. PREACHING TO THE HEATHEN.

The Command.—The great commission of the Missionary is to "Preach the Gospel to every creature." "The foolishness of preaching" is the chief instrumentality appointed by God for the conversion of mankind. Preaching must not be limited to the delivery of a set and formal discourse from some text of Scripture to a congregation. It has been well defined to be "the oral utterance of the Gospel in public or private."

"Christ often preached sitting by the sea-side, and sometimes upon a mountain. Philip preached to the eunuch of Ethiopia, while seated with him in a chariot; Peter preached to Cornelius and his kinsmen in a private dwelling-house; Paul and Silas to the jailor and his household in the middle of the night; Paul disputed, or more properly, preached daily in the School of Tyrannus; and so may the Missionary at the present day preach whenever and wherever he can find even one to hear him."*

Pre-eminence of Preaching.—More than a century ago, Schultze, the Tranquebar Missionary, thus pointed out the superiority of preaching :—

Vivâ voce preaching, the testimony of a living man, has a great advantage over the private reading of books everywhere, but more particularly among these heathen of the East Indies. Amongst thousands there may be perhaps one that can read, and many of those who can read are so stupid and indifferent that they will not take the trouble of understanding and applying to themselves what they read; which proves satisfactorily, that when God gives an opportunity, it is of the greatest importance for a Missionary to go out himself amongst the heathen, and make known the Gospel to them by word of mouth. The first Missionaries, Ziegenbalg and Grundler, have left us a good ex-

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* Rev. J. Herrick.

ample in this. It is true that the proverb says, 'vox scripta manet,' and that what has been written can be read again and often repeated; but this is only to be understood of things which have already been put before us in a lively way by speech and which we like to reconsider, in order to bring back the pleasure which we felt on first hearing them. The living voice always has something particularly enlivening and awakening, but more especially in those words which have proceeded from the holy mouth of God, and which have still the same power as when he first pronounced them."*

Danger of being turned aside.—Many persons in England think that the following verse by Watts expresses the feelings of the heathen with regard to the Gospel:—

> "How glad the heathen would have been
> That worshipp'd idols, wood and stone,
> If they the book of God had seen,
> Or Jesus and his Gospel known."

A little consideration, however, will show that the real case is very different. The natural heart everywhere is enmity against God. With few exceptions, the people prefer their present systems to Christianity. "The prophets prophesy falsely, and the priests bear rule by their means, and my people *love to have it so*."

The Rev. H. Malcom thus points out the effect sometimes produced upon a Missionary:—

"Of all parts of his work direct preaching looks most attractive to the Missionary on leaving home, and becomes in general most repulsive in the field. This is the grand object of those who design to devote themselves to foreign service. To sit beneath some friendly shade, imparting to heathen the words of eternal life is their *beau ideal*, their enrapturing anticipation, their expected reward, for leaving friends and home. But when they approach the reality, they find the romance of this hope turned into the substantial material for disgust, weariness, and despair.

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* History of the Tranquebar Mission, pp. 138,9.

"Sophisms, absurdities, false reasonings, extreme ignorance, malicious opposition, unworthy suspicions and inveterate prejudices, must be perpetually encountered. These are rendered still more formidable, for the first few years, for want of a proficiency in the language, and a knowledge of the national religion and literature. To teach schools, to study, to translate, to survey new fields, &c., have none of these disagreeable concomitants, and are not so totally at variance with previous habits and feelings. They have the charm, too, of promising evident and immediate fruit, and of seeming to prepare the way for successors.

"Thus the highest self-denial required of a Missionary is in that very part of his work where he thought he should want none. He is unprepared for the demand, and in too many cases is turned aside to collateral pursuits."

In some few instances where a division of labour can take place with advantage, a Missionary may devote himself to teaching or translating; but the direct preaching of the Gospel is, in general, the great work of the Missionary. Though trying sometimes to flesh and blood to set about it, few duties afford greater pleasure on after reflection.

How to Begin.—A good introduction is of great consequence. The modes adopted by some Missionaries of much experience may be quoted. The Rev. I. Stubbins of Orissa, says:—

"We almost invariably commence our preaching opportunity by singing a page or so of any of our poetical tracts, the object of which is to attract a congregation; and having collected a few hearers, the speaker commences his address on any subject which may appear most adapted to his audience, sometimes taking as a text a passage from the poem he has been singing, sometimes a native stanza, sometimes a striking portion of scripture, sometimes the remark of a bystander which he may have overheard, sometimes an incident which he may have seen,* or an observation he may have heard on his way thither. Sometimes he may begin by addressing a few friendly enquiries to any given

* Thus Paul introduced his Address at Athens.

individual in the congregation, and founding his address upon some of the answers which may be given.

"Sometimes it produces an admirable effect to commence with a solemn and impressive subject. I have occasionally preached on the shortness of human life and the immortality of the soul, till I have seen several in tears. This address I commonly commence with a sort of quotation, shewing that at the longest we shall soon die, all die, that according to their own works, 'death sits on every one and is continually devouring,' or according to another of their stanzas, 'Human life is as a drop of water, standing tremulously on a lotus leaf;' that "death is God's messenger to summon man into the divine presence. You may conceal yourselves from the messengers that man may send: you may excite their pity; you may bribe them; you may overpower them and make your escape; but where will you conceal yourself from this messenger? Hide yourselves in the deepest jungle or the deepest cave, he will find you out; flee to foreign shores or brave the trackless deep; go where you will, he will find you out: the tearful entreaties and agonizing wail of wives, children, and friends, excite not his pity, he turns a deaf ear to them all—your silver, your gold, your costly decorations: all, all that you esteem valuable, he despises and tramples beneath his feet. Your youth, your strength, your banded leagues are but as straws before the whirlwind. What will you do? See, he is coming now, he is hastening to your village, is entering it now, is approaching your door, and so on."*

The Rev. A. F. Lacroix adopted a similar course:—

"We begin by making a few inquiries into the circumstances of the people, their trades, prospect of harvest, and other topics of this description, in which we are sure they will be interested. After thus entering into conversation, we gradually draw their attention to more important matters, leading them to rise from things temporal to things spiritual; and in this manner we have an opportunity of declaring the way of salvation fully to an attentive and interested audience. Experience has shewn that this is the best way to obtain a fair hearing of the Gospel. If, on the contrary, we were to begin by attacking the superstitions of the Natives, or abruptly to declare the mysteries of re-

* Calcutta Missionary Conference, pp. 55, 57.

demption, we should be sure to excite their prejudices against us, or at least fill them with stupid wonderment at the strange things we told them. The fact is, that in order to speak with effect to these poor benighted idolaters, they must be led to the subject gently and gradually, and in the simplest manner possible. To accomplish this, a thorough acquaintance not only with the language of the country is required, but also an intimate knowledge of Native habits and feelings."*

When the audience is of a somewhat higher character than simple villagers, a plan occasionally pursued by the Rev. W. Smith, Benares, will be found advantageous :—

" I tell them that I know very well they look upon us as officious intruders—that our very appearance among them as religious teachers is an insult to their understanding, to the wisdom of their forefathers, and to the religion which they profess ; and that as we shew so little respect to their religion, so we seem to them to hold up, in a senseless way, our own to contempt and insult, hawking it about as we do in the bazars, to the acceptance of every cooly. And that it does appear the very extreme of folly, for us upstart English to offer our borrowed religion to the acceptance of a people so ancient, so learned, so religious as the Hindus, whose holy, and, as they say, inspired sages were studying aud teaching the deep things of wisdom and theology, ages before our forefathers were naked wanderers in their native jungles. Now, I say, I can well understand how you should feel angry and offended at our presuming to stand up in your cities to teach you what, as you think, you are so much better able to teach us. But still you should consider the matter coolly, and not let your passions get the better of your reason—*you* who make such great pretensions to reason and knowledge. You see we are not bad men, and you see we are not mad men either, nor yet very ignorant men. You know, or ought to know, that we are not paid by Government for what we do, and that our pay is not large, that it can scarcely be suspected we do work so unpleasant to the flesh merely for that. And you know, or might know, if you would examine, that whether we be mistaken or not in our aim, our

* Memoirs, p. 314.

intention at least is good. We desire, as far as we know, to do you good; though you, also look upon us as the greatest enemies you have. What motive could we possibly have for seeking your harm? You have never harmed us, and you are not only our fellow-creatures, but our fellow-subjects. Depend upon it, the cause of our troubling you in this way is this: we believe we have got a panacea for all your sorrows and woes. We have found it so ourselves, and we offer it, as we are commanded, to you and all men for acceptance. We have tried, as well as you, what the worship of the sun and others, called gods, can do, and have found it all vain, and so have you too, but you won't acknowledge it. You know very well that so far from being delivered from your sins by your *pujas*, &c., you have not conquered one little member, your tongue, and ten to one but you are in downright enmity even with your own brother; which things alone, if there was nothing else, make it evident that however you may talk and boast, you are as far from God as you can well conceive. Come, then, let us seriously, and as friends talk the matter over. What if Christ was not of our country or of yours, what of that? If it should turn out that he can bestow upon us what, as proved by experience, no other can, present peace, and everlasting happiness, let us not like ignorant, prejudiced, and narrow-minded men, reject him, because he did not take birth in our country."*

The Orissa Missionaries, it has been mentioned above, often sing a portion of a poetical tract to collect the people. Schultze took out some of his scholars to sing.

"When he had taught the Native children to sing, he used to take them with him when he went to preach in the country, and would stop in the road when he reached a village, and begin a hymn with the children in the European style. The sound of 40 voices can be heard to a considerable distance; young and old, men and women, hastened to see what was going on, and in this way he often collected between two and three hundred people. When the song was finished he prayed, and then addressed the assemblage. After

* Calcutta Missionary Conference, pp. 171,2.

this he talked with individuals to see whether his speech had been understood, and though he could not himself talk with all, his catechists mingled with the crowd and talked to the people of what they had heard."*

The Rev. J. Duthie, Nagercoil, has tried the same plan with much success; but using, as greatly preferable, favourite native tunes. The Ahmednuggur Missionaries have carried out the principle still further by their *Kirttnas*, in which instrumental music is used. They will be described hereafter.

Singing is the greatest attraction ; but when neither the Missionary nor his Native Assistant possesses the ability, reading may be employed.

The compiler once consulted the late Rev. A. F. Lacroix and Dr. Mullens about the best mode of introducing the subject of religion. The main point insisted upon was, first to gain the attention of the people. The comparison employed was the spinning of a rope. It must be fastened at the beginning, and then the process may go on. If the attention be secured, the hearers can be carried along ; if not, all is in vain. As has been stated, the plan which will, in most cases, answer best, is to begin with something in which the people are specially interested at the time.

Style of Address.—The Missionary might almost as well preach to the winds as deliver such discourses as would be suitable to an audience at home. It is evident that the addresses must be adapted to the condition of the people. The following extract may throw some light upon the subject :—

"The life of a nation bears an obvious analogy to that of the individual. In a very early and infantile state of Society, the human faculties are not urged forward to their maturity. Humanity itself, as it exist there, is living the life of an infant ;—it is guided almost entirely by sense and instinct, having no public

* Tranquebar Mission, p. 132.

principles of truth as yet either unfolded or recognised by the common understanding of the nation.

"The next period of national life brings us into a world of poetry and mythology. Then the æsthetic feelings become more sensitive; the spontaneous intuitions of nature remarkably energetic; and the imagination begins to rule the whole man, nay the whole national life;—pouring itself forth, with the utmost productivity, into the various creations of art, poetry, religion, and symbolical institutions.

"Thus, then, humanity is seen to pass through the age of poetry and mythology *nationally* as well as *individually*. Where is the child on the one hand, where the infant nation on the other, that has not its cherished myths and fables? Before the power of seeing truth in the abstract arrives, mankind can have no choice but to give concrete and living forms to his ideas. The ferment of mind which goes on within;—that perpetual stimulus which the sense would apply;—that combined play of intelligence, and emotion, of æsthetic feeling and religious reverence, which every child, as well as every nascent state of civilization presents, *must find somewhere its field of effort and enjoyment.* And in no other way, as yet, can it attain satisfaction, except by laying hold of imagery, in which that inward struggle of the faculties is, as it were, objectified, and where its own *self* is seen reflected in its own productions. To the child of imagination, and to the childhood of early nations, the mythical element is equally *natural*, and equally indispensable.

"The age to which we have now alluded is chiefly marked by an entire *fusion* of all the elements of our mutual nature, into one motley result. The *separation* of those elements—the distinction of intelligence from feeling—the severing of imagination on the one hand from abstract principles on the other, all this marks the rise of another era, in a nation's development;—that, namely which corresponds with the sphere of THOUGHT, *properly so called.* This separation is effected by the understanding (the critical and analytic faculty), and is marked by a decided tendency to metaphysical speculations. When these periods have run their rounds, then the age of positive science commences,—that in which the reason gathers up all the results of the other faculties, and employs them for the direct investigation of truth.

"In Greece, to take a single example, the age of Homer and the Cyclic poets represents the *intuitional* era, that in which nature was gazed on with all the freshness of early childhood, and its influence on the heart and feelings embodied in immortal verse. The period, from Pythagoras to Plato, represents the development of a *metaphysical* age; while the labours of Aristotle and his school, down to the disintegration of Greek nationality, represents the *scientific*. Although other nations will undoubtedly show many variations, and numerous disturbing causes will have to be taken into account, yet the main current of civilization, in every distinct nationality, nay, in the entire progress of humanity itself, will be found to flow, intellectually speaking, in the same main course."*

The rude tribes of India may be said to be in the infantile stage. The bulk of the people may be compared to children in whom the imaginative powers are largely developed. A proportion of the Hindus have advanced to the third stage, when there is a fondness for metaphysical speculation. Only a few individuals, most of whom have received an English education, have arrived at the fourth stage.

The general principle, therefore, is to address the *masses*† somewhat like children at home, but with *oriental* imagery and illustrations. Abstract reasoning is thrown away. Dr. Winslow has the following remarks on the subject :—

"As to the manner of preaching to the Hindus, that of our Saviour to the Jews is the best model as dealing largely in Scripture, and being often historical and parabolic. The Hindus reverence the authority of Scripture, as they do that of any ancient writings, though they do not believe the Bible as the only inspired revelation of God; and they are quick to understand a comparison, or historical illustration, or a parable in any shape. A single text of Scripture, or line of poetry from their own books, will often go further than a long discourse,

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* Morell's Elements of Psychology, pp. 262-4.

† The following remarks refer exclusively to the bulk of the people. Different treatment is necessary in the case of men with cultivated minds.

especially if the logic of the discourse be at all abstract ; and a proverb or parable is with them better than an argument."*

Dr. Duff thus shows the course which should be pursued :—

"In attempting to convey spiritual ideas to the mind of such a people, the abstract, the formal, the didactic, or intellective style of address, must be wholly abandoned. The model, both as to substance and manner, must be taken from the Bible itself. Acting the part of a skilful physician, the Missionary must first try to mark the varying phases which the radical disease of sin assumes in the varying characters of those before him. Not having the supernatural gift of discerning spirits, he must bring his experience of the deceitfulness and desperate wickedness of his own heart, as reflected in the mirror of revelation, to bear upon the study of what may be termed the pathology of the souls of others. Having succeeded in detecting the peculiar phases of the malady, he will find in the Bible an inexhaustible 'materia medica,' whence to supply the appropriate remedy. In order most effectually to apply it, he must drink in the very spirit of the symbolic and parabolic mode of instruction, so often employed by the prophets, and our blessed Saviour. And he who shall present the faithful imitations of it, he, who shall embody Divine truth, in the most striking sensible emblems or pictorial images, will assuredly be the most successful in reaching the understanding, and lastingly impressing the hearts of the great masses of the people." †

The following is an example of the figurative style which the natives often adopt. An old disciple in North India thus described the death of his pastor :—

"Mr. Wilkinson was called away, but the Lord sent us another shepherd in Mr. Wybrow. He was young ; but we loved him. One day, as we poor sheep were feeding around him in the wilderness, he stopped. This was not his custom. We looked at him, and he at us ; he shook us by the hand, stooped, tied his sandals on his feet, and took his staff in his hand, and went across the Jordan into Canaan, and left us poor sheep in the wilderness. We could not blame him, for his Lord stood on

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* Hints on Indian Missions, pp. 107-8.
† Missions, the Chief End, pp. 111,2.

the other side and beckoned him. He called him away; but he has sent us another: He has sent you. If you are called away, He will again send others; and if all earthly shepherds fail, the heavenly will never fail: He will never forsake his sheep." *

Of all subjects, none perhaps comes more home to the people than the exquisite parable of the Prodigal. It was the favorite topic of Swartz and many other Missionaries. Arthur thus describes how the strong views of the people with regard to filial duties may be turned to account:—

"The Missionary asked a village audience, 'What would you think of a son who had a very good father, and was frequently in the habit of refusing to obey him?' They instantly replied, 'He would be very wicked.' 'Suppose he regularly, every day, broke some commandment of his father's?' 'He ought to be turned out of doors.' 'But suppose he made a practice of disregarding all his father's commands, and doing the very opposite?' 'Why such a fellow would not be fit to live.' The Missionary then, applying the illustration, showed that God was our Father,—wiser, kinder, more worthy of obedience than any earthly father; that all kinds of sinful acts were in direct disobedience to his will, and asked, if such blame lay on a child for systematic contempt of his father's authority, what weight of blame was upon him who, for many years together, never spent a day without several times breaking the commandments of his great Father in heaven. As he proceeded in this strain, they listened with the eager attention of men drinking in a new and startling truth; and presently, some of them striking their mouths with the palm of their hand, as is their habit in astonishment or grief, cried out, 'Ah! Ah! what must we do?' "†

The parables of Scripture will, in general, tell most when they are, to some extent, Indianised. The "Karen Apostle" thus adapted to his countrymen the parable of the rich man:—

"A worldly man is never satisfied with what he possesses. Let me have more houses, more lands, more buffaloes, more slaves,

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* Leupolt's Recollections, pp. 138, 9.
† Arthur's Mysore, pp. 279,280.

more clothes, more wives, more children and grand-children, more gold and silver, more paddy and rice, more boats and vessels; let me be a rich man. This is his language. He thinks of nothing so much as of amassing worldly goods. Of God and religion he is quite unmindful, but watch that man. On a sudden his breath departs, and he finds himself deprived of all he possessed and valued so much. He looks around, and sees none of his former possessions. Astonished, he exclaims, 'Where are my slaves? Where are my buffaloes? I cannot find one of them. Where are my houses and my chests of money? What has become of all my rice and paddy that I laid up in store? Where are all the fine clothes, that cost me so much? I can find none of them. Who has taken them? And where are my wives and my children? Ah! they are all missing. I can find none of them. I am lonely and poor indeed. I have nothing. But what is this?' The preacher here entered upon a description of the sufferings of the soul that is lost; after which he represented the rich man as taking up this lamentation: 'Oh, what a fool have I been! I neglected God, the only Saviour, and sought only worldly goods while on earth, and now I am undone.' While the old man was preaching in this manner every eye was fixed on him, and every ear was attentive. Soon after he pursued the following strain: 'All in this world is misery. Sickness and pain, fear and anxiety, wars and slaughter, old age and death, bound on every hand. But hearken, God speaks from on high: children, why take you delight, and seek happiness, in that low village of mortality, that thicket of briers and thorns? Look up to me; I will deliver you, and give you rest, where you shall be for ever blessed and happy."*

The barren mango tree was frequently used as a subject by the late Rev. Mr. Lacey of Orissa. His "Bazar Book" contained the following heads of an address:—

"Cut it down; why cumbereth it the ground?"

1. Why do you plant trees in your garden? To give fruit or for nothing? To give fruit, to be sure.

2. When you have planted a tree, and carefully cultivated it for five, ten, or fifteen years, yet it gives no fruit, what do you do with that tree? Cut it down and put it into the fire-place.

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* The Karen Apostle, pp. 36,7.

3. God has given you birth, body, soul, support, understanding, knowledge, &c., that you may love and serve him—give the fruit of devotion and good works to him. Have you done this? You have brought forth only lust, anger, envy, covetousness, &c. You have been like a mango tree loaded with makhal.* Did God give you a fine understanding that you may study only wickedness, hypocrisy, &c.? Did he give you tongues only to speak lies? hands to steal, and heads to be laid before a wooden idol? He made you and he preserves you, not for such purposes. You are worse than barren trees.

4. What fruit have you for all your pains and expenses with a barren tree? None at all. What good does God reap from you while you thus wickedly do nothing but sin? What pleasure has he by you? He looks on you only with pain.

5. In the fruit season you examine your trees; so God looks to see if you obey and love and serve him, and he remembers from year to year your fruitlessness.

6. As you cut down a barren tree, so will he in a little while cut down every fruitless person, by some disease or accident. He is the ruler of death. He will not delay, but will visit every one, and the barren will be cut down in wrath.

7. As you burn the barren trees, so God will cast sinners into hell.

8. But, remember that while wood can be consumed, your souls cannot be destroyed, but will burn from age to age. Alas! alas! who will be able to endure that burning!

9. God has not yet cut you down but is trying you. So now think upon these things, forsake your sins, and turn to God.

10. Jesus Christ has come to receive and save you. Believe on him without delay. Seek for a new and holy mind. God will give it, and then you may bring forth holy fruits.

11. Do not delay, remembering, that death is continually devouring. You often vow that if this year your barren tree does not give fruit, you will cut it down. So God is trying you. He is sparing you for this. Cease to do evil and serve the true God.†

The Rev. C. B. Leupolt thus illustrated Luke xiii. 24:—

"Having shown what is meant by the strait gate, and the

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* A fruit like the apples of Sodom.

† Translations of Select Indian Tracts, p. 315.

disposition required of every one who would enter in, I described the different characters of persons who wished to enter, but could not. The first class were the worldly-minded. 'Behold,' I said (speaking as a Hindu would speak) 'behold, here comes a man: he cares for nothing; he thinks not on God, or on the salvation of his immortal soul; he cares not for heaven or hell; his mind is engaged in the enjoyment of his pleasures. Yet if you ask him whether he expects to enter heaven, he will look at you with astonishment, and answer, 'Of course I do.' Then look at him on his elephant, surrounded by his numerous followers, and in the enjoyment of all the comforts and pleasures of this life. He comes up to the strait gate, and believes that he will pass through without difficulty. But will he be able to pass through? One of the hearers arose, and exclaimed, 'No, never. He must come down from his elephant, or he will never be able to pass through, for the gateway is too narrow and low.' 'You are right,' I replied; 'and unless we follow the same plan, and descend from our elephants of carnal pleasure and worldly-mindedness, we shall never effect a passage through the strait gate. The second class were those of whom our Lord has said, that they 'cannot serve God and Mammon.' They are willing, on one side, to serve Christ; but at the same time, they wish to serve the world. One side of them is quite ready for their Master's service: on the other side they have a large bundle of the world. Having described the contents of that bundle, I said. 'These persons feel confident that they will be able to pass through the strait gate: but will they?' 'Never' exclaimed a man, 'unless they leave their bundles behind.' 'Yes, my friend,' I replied: 'so it is. Unless they leave their bundles behind, they will never effect an entrance; for Christ will not receive a divided heart. Either we must give up our hearts entirely to Him, or He will not accept them at all. He will either drive out sin or sin will drive Him out. He will either reign supreme, or He will not reign at all.' The third class were the proud and self-righteous Here I had only to describe a character which we daily meet with in Benares—a proud Mahometan. 'See,' I said, 'there he walks: he is sure of going to heaven; and why? Because he has done no one any harm; he pays every one his due; he says his prayers; gives his alms; and therefore God is bound to admit him into heaven. There he walks stately, and at a quick pace, conscious of his

merits and good deeds, and expects to rush through the strait gate into heaven.' As I said this, another rose up, and, with great emphasis, cried out, 'Let him stoop, stoop, or he will break his head.' I turned towards the man and said, 'Do you understand, my friend, what you say?' He replied, 'Yes, I think I do. If I have rightly understood you, that man, if he wishes to enter heaven, must leave his having done no one any harm, his paying every man his due, &c., behind, and come as a poor sinner. By stooping, I mean that he must humble himself, or he will never pass through the strait gate.' I replied, 'Perfectly true. If we do not come as poor sinners unto Christ, and entreat Him to help us through the strait gate, we shall never be able to enter in.'" *

The same principle which our Lord followed may be carried out with regard to Indian objects. Clarkson often made his tent the text of a discourse :—

"You see this tent and all its several parts arranged together. You do not come to worship the tent, or offer prayers to it; but you come to converse with and hear *me* the inmate of the tent. Now this universe is like a tent which the Lord has pitched: do not then worship it, but that God of wisdom and power by whom it was created." †

Weitbrecht writes :—

"One day, I preached a useful sermon by the help of an ointment. Passing through a village, I sat down before a shop, where some people were talking; the shopkeeper, an old man, seemed much distressed, and unfolding his cloth, showed me his wrist, which was severely injured, inquiring if I could do nothing for him. I got a salve out of the drawer of my palanquin, spread it on cloth, and laid it on the hurt, giving him a supply for the future. This kindness excited the admiration of the by-standers. 'Look,' said they, 'these padres are incarnations of mercy.' 'Why do we show mercy?' inquired I; 'why do we help the stranger?' Our religion teaches it; our Saviour, Jesus Christ, did the same. Does your religion teach thus? No: if a wayfaring man be sick under a tree, no Brahmin would think of saving his life by a cup of cold water, for his religion forbids it. I then asked the

* Recollections of an Indian Missionary, pp. 70—73.
† Missionary Encouragements, p. 25.

man how he got the wound. 'By quarrelling; a Mussulman lifted up his club and knocked me down.' 'Then you see sin is the cause of it; do you know where sin comes from?' 'No.' I told him, and added, 'I have given you a plaster to cure your body, and I know of one to cure your soul.' I then preached the great and good Physician, and I believe a deep impression was left by my discourse about the plaster." Memoirs, p. 345.

The Rev. C. B. Leupolt says:—

"We also make use of similes, drawn from the different objects we have before us. Thus, I have heard one Native Catechist speak of the *well of sin.* The public wells in India are all uncovered, and without a crane. I have made use of this simile. I have said, 'We are all sinners: our forefather, Adam, fell into this well of sin; we, too, are therefore, born in this well: the well is deep, wide, and full of weeds, so that it is impossible for any person to get out without assistance.' Some of our hearers will say, 'we Hindus have our Saviours.' On which I have replied: 'Very true; but, my friends, were these gods within the well of sin, or without it? They were, as may be seen from their works, within the well of sin; and if they could not extricate themselves from the well of sin, how is it possible for them to save us? The worst part of the case, however, is, that we in the well are not aware that our condition is so bad, because the well is so very deep that we have no light, and cannot see the condition in which we are; and if we are not delivered by a Saviour from above, we must all inevitably perish. Satan is the lord of the well. In this deplorable condition the Saviour finds us. He, as 'the Sun of Righteousness,' shines into the well. What do you think will be the first effects of this light? The unhappy creatures in the well will see their wretched condition; that is, Christ becomes their wisdom; but they are not yet delivered; they are merely awakened to their sinful state. Now, Christ commences a deliverance from the well of sin: He throws the rope of the gospel to them, and bids them lay hold of it. With the command to lay hold, He gives them power to do so. Those who lay hold on it by faith, He draws out and delivers from destruction. Having been drawn out of the well of sin, they now live in a new atmosphere: the Saviour does not leave them in the wretched filthy condition in which he found them. He washes and purifies them; not with the waters of their own well, for these cannot cleanse, but by

His own blood and by His Spirit. He commences a new work in them, and this work is sanctification. By drawing them out of the well of sin he gave them a right to live in a new kingdom. Now he proceeds to make them meet for enjoying it. It is now the time for washing. If he had commenced washing while they were in the well of sin, His labor would have been fruitless ; but now they must walk and work in this kingdom, for the Saviour saith, 'Follow me, and bring forth the fruits of the Spirit.' This, however, is extremely difficult ; for though the people of Christ are no longer subjects of the lord of the well, and though they are safely delivered from it, yet they are but weak creatures, who stumble and fall. Some desire to run before Christ, some by his side ; nevertheless, amid much weakness and many infirmities, they are brought safely to heaven. And then they sing, *It is all grace, grace !* grace chose us, grace enlightened us, grace enabled us to lay hold on the rope, grace drew us out, grace purified us, and grace brought us safe to heaven. Grace, therefore, shall be the theme of our praise !'" *

Lacroix, the "most eloquent of Bengali preachers," "turned to account a natural gift he possessed of devising striking similes, in which some clear analogy could be shewn to some principle of religion. These similes were constantly in his mouth, and as the Natives are very fond of them, his preaching was very acceptable."†

Graphic illustrations have great power even over a cultivated audience, as is shown by the popularity of preachers like Guthrie and Spurgeon.

All men take pleasure in *narratives*. Hence the historical parts of Scripture afford a variety of suitable subjects, *e. g.* the Creation and Fall, the Flood, the Call of Abraham, Elijah and the prophets of Baal, Daniel, and especially the Life of our Lord.

Paul's sermon at Athens is a perfect model of an

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* Recollections, pp. 67-9.

† Memoirs, p. 153. Examples are given pp. 154—156. See also Leupolt's Recollections, Salter's Book of Illustrations, Keach's Scripture Metaphors, Flavel's Husbandry Spiritualized, &c.

address to heathen, whose minds have been somewhat cultivated. It will, however, be useful to all.

The practice of Mr. Lacey of Orissa, thus described by the Rev. J. Wenger, might be followed with great advantage :—

" He had selected a number of subjects,—not a very large number—on which he had prepared discourses. Thus he had a harvest sermon ; a sermon on paying rent to the Zamindar ; a sermon about a barren mango tree ; another about the judgment day. These sermons, if by that name they may be called, he preached again and again from year to year, though not in the same places. It was his constant endeavour to make the old sermon more impressive in its delivery on each successive occasion. It is said of Whitfield, that prince of preachers, that the full power of his oratory, was not developed until he had become perfectly familiar with a sermon by preaching it thirty times. In addressing a heathen audience, we need not be nearly so much afraid of repetition, as we should have occasion to be in a Christian place of worship."*

Native Proverbs and Stanzas.—One great mode of securing attention, is to make a copious use of sayings familiar to the people. They employ them largely in conversation among themselves. The Rev. I. Stubbins says :—

" I very much like the plan of introducing pertinent quotations from their own books and shastras into addresses. Some of them are very striking and beautiful ; and my impression is that the people will generally understand your subject, as these references serve as a key. They are familiar with them ; and doubtless such an address is more attractive to them, while it increases their respect for your character and person, as ' a wise man who knows their books and system.' "†

The example of Paul at Athens will be a sufficient justification.

A few proverbs and stanzas may be quoted as examples :—

Will the darkness subside in the light of a fire-fly ?

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* Calcutta Conference Report, p. 48.
† Calcutta Conference Report, p. 58.

Though he wash three times a day, will the crow become a white crane?

It is said that the lizard that is the oracle of the whole village has fallen into the broth.

A cart, a slave, and a foolish son, follow the beaten track; a poet, a lion, and a sensible son, are independent in their movements.

Man comes into the world with his hands shut, and goes out of it with his hands open.

There is no merit like truth, and no sin equal to falsehood.

Refer not virtue to another day; receive her now and at thy dying hour she will prove thy never-dying friend.

What is the fruit that human knowledge gives, if at the feet of Him who is pure knowledge due reverence be not paid?

The anxious mind against corroding thought no refuge hath save at the sacred feet of Him to whom no likeness is.

Many valuable quotations may be made from the sacred books of the Hindus:—

Should he whose heart is unclean, rubbing his body with earth equal to a mountain, bathe till death with all the water of the Ganges, still he will not become clean.

How can he who himself is not perfect, make another perfect?

I am sin, I commit sin, my nature is sinful, I am conceived in sin.

A number of the most striking should be carefully committed to memory. Proverbs should be used chiefly at the commencement to enliven the address; quotations from sacred books will be more suitable in the middle; the conclusion should be characterized by increased solemnity, when Scripture passages and direct appeals to the conscience, are most appropriate.

As already mentioned, it is very desirable to have a volume of proverbs and quotations in each language, arranged under different heads for Missionary purposes.

Intelligible Language.—It was stated in a previous chapter that the style of books differs very considerably from that of ordinary conversation. A Missionary who uses the former in addressing villagers cannot be understood. Arthur remarks, "Many a

good man in England would hesitate to say that 'furtive acquisition,' was criminal, who would at once pronounce it sinful 'to steal;' and many a good housewife would plumply deny that it was any duty of hers to 'supervise the domestic economy,' who would at once own that she was bound to 'see to the house." *

But there is another difficulty—attaching heathenish meanings to the terms employed. The Rev. W. Smith thus explains it :—

"We speak, for instance of *Parmeshwar*, and they think we are talking of Rama. We speak of salvation (*Mukti*) and they think we mean absorption. We talk of God's omnipresence, and they take it for granted that we believe, with them, that the spirit in man is God, or a portion of him. We tell them that they must not worship idols, and they jump to the conclusion that they must become *Vedantists*." †

A few Missionaries unacquainted with the native languages, have therefore asserted, that it is useless to preach to the masses, as they cannot understand what is said to them. If the directions given in the following extracts be observed, the Gospel can be made intelligible to all :—

"A Native will not understand what you mean by 'justification;' but will fully understand what you mean by a man having all his sins forgiven. He will be confounded by the term 'regeneration,' but will readily comprehend when you speak of making a bad man good. Thus, by speaking of the thing, rather than harping on the term, the Missionary may easily give the people his own ideas, and place himself in a position to use them in an appeal to the conscience." Arthur's Mysore, p. 279.

"It is, therefore, evidently of the first importance that we explain ourselves as we go on, and define the terms which we use; and when we have done, it is a good plan, if practicable, to ask them what we have been saying, and what they have understood, and to give them, in a single sentence almost, an epitome of it to take away with them." Rev. W. Smith.

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* Mysore, p. 278.

† Calcutta Conference Report, p. 169.

A Missionary of any experience knows exactly the ideas that will be excited in the mind of a Hindu by certain terms. He may, therefore, either avoid them, as recommended by Mr. Arthur; or, if they must be employed, he can explain the new meaning to be attached to them, in the manner Mr. Smith directs.

Conduct with reference to False Religions.—There are two extremes. Some Laymen and Chaplains when theorising about Missions fall into the one; native converts into the other. The former would make no allusion to heathenism; the latter often argue against it at great length. The course recommended—merely to preach the truth without exposing error—is certainly not the one followed in the word of God. Jehovah did not simply say to the Jews, thou shalt worship me; but added most emphatically, thou shalt not bow down to any idol. David, Elijah, Isaiah and the other prophets, often denounced idolatry in severe terms. Our Lord frequently exposed the errors current among the Jews; Paul at Lystra told the people to "turn from these vanities unto the living God." The most successful Missionaries in India have followed the same plan. The views expressed by the late Mr. Lacroix are held by the great body of experienced Missionaries:—

"The principal theme of a Missionary's preaching should by all means be the Gospel; the pure Gospel, wherein, without human additions or retrenchments, Christ is represented as the way, the truth, and the life; and as able and willing to save to the uttermost all who come to God through Him. Still, I believe, that it is absolutely necessary, in order to open a way for the reception of the Gospel, to expose the false notions to which the heathen adhere. I must confess that I have heard very excellent Missionaries deprecate the doing of this, under the idea that making the people acquainted with the excellency of Christianity would suffice, and of itself, by a natural process, lead them to discover the deficiency of their own system, and induce them to abandon it.

"A late friend of mine, who was of this opinion, often made

use of the following comparison to illustrate the subject: 'Let the sun rise, and darkness will of necessity recede; let the sun of Christianity be held forth to the heathen, and the darkness of Hinduism will vanish away without further effect.' This may appear plausible; yet I fear the illustration is not quite to the point. The fact is, that the sun, when he shines forth, finds the generality of men possessed of eyes, prepared and anxious to behold his light, and therefore he is hailed with joy as soon as he appears on the horizon. But I would ask what good can the bright luminary confer on persons who are deprived of their eye-sight, and incapable either of beholding his radiance or of valuing the benefits of the light he is emitting? Christianity, certainly, is a sun, and a sun of great resplendency in the moral firmament; but it finds the Hindus so blinded by their idolatrous creed and their prejudices, that it shines upon them in vain. A surgical operation, therefore, is requisite to remove the cataract from their spiritual vision; and this operation is the exposing of the errors of their system. When this is accomplished, and not before, will they be capable of viewing and receiving the Gospel as a message of glad tidings.'

"His own practice for a long series of years was in accordance with these views, and he never changed it to the last. 'I did myself,' says he, 'for several years, on principle, proclaim Christianity to the heathen, without, in my addresses, alluding to their superstitious and false notions; but experience has convinced me of the fallacy of this method, and I have since relinquished it. If the Hindus were a thinking, reflecting people, a people anxiously seeking after truth, perhaps the mere preaching of the Gospel would suffice to enable them to perceive the defects of their own false religion, and, for aught I know, to forsake it; but common observation shews, they are, generally speaking, not a thinking nor a reflecting people, neither are they anxious seekers after truth. They may hear the gospel willingly enough, and admire the love of Christ, and might perhaps be persuaded to give Him a place in their pantheon, as a Roman emperor once was; but they would not for a moment suppose that this was to be done to the exclusion of their own gods. How often, after they had listened to a sermon where Christianity was held forth exclusively of other matter, have I not heard them say; 'Well, sir, your religion is excellent for you, and so is ours for us.' The fact is, they are so apathetic, particularly on religious

subjects, that they actually will not themselves take the trouble of comparing the systems."

Dr. Mullens subjoins :—

" He might have added, that during many ages their reasoning powers have been so ill developed and so warped by evil principles, that they scarcely at all understand how, when two principles are mutually contradictory, one must be given up as false ; and that a conscience that loves truth must follow that truth to death and fling all falsehood to the winds. On the contrary, Hindus are prepared to receive both sides of a contradiction, as true ; and especially to accept only that side of a question which is the most comfortable, and best promotes that quietism which in their eyes is the chief end of man's existence. Nothing but a full exposure of evil, together with a clear statement of its antagonistic truth, will suffice to awaken so perverted an intellect, or lead forward to a martyr's devotedness so corrupted a heart." *

Captain McMahon, in his essay read before the Punjab Missionary Conference, says :—

" The best plan seems to be to expose the errors of Mahomedanism and idolatry, just as much as may be needed, to contrast the leading truths of Christianity with these systems ; so that the full exhibition of the Gospel of Jesus, rather than a crusade on heathenism, should be the ruling principle in the preacher's mind." †

It is scarcely necessary to add, that every thing insulting should be avoided in referring to false systems. The maxim should be, " speaking the truth in love." Native agents should also be cautioned against dwelling much on the errors of heathenism, while they neglect the preaching of the Gospel.

The late Bishop Blomfield remarked, " The surest way of bringing a man to acknowledge his errors is, to give him full credit for as much as he has discover-

* Memoirs of Lacroix, p.p. 157—9.

† Report, p. 16. The whole should be carefully studied.

ed of the truth." M. Williams gives the following extract from the Benares Magazine :—

" We will just beg the reader's attention to the two facts, that a mind can be taught only by means of the knowledge that is already in it ; and that a piece of knowledge in any mind—more especially in a mind unfavourably prepossessed—is an obstacle to the reception of any system which by neglecting to recognise, appears to deny, the truth of that piece of knowledge. Whatever in the Hindus systems is a portion of the adamantine truth itself, will only serve to baffle our efforts, if, in ignorant impatience, we attempt to sweep it away with the rubbish that has encrusted it. What kind of engineer should we think him who, in seeking to raise a beacon on the Goodwin sands, should hesitate to acknowledge as a god-send, any portion of solid rock among the shifting shoals, to which he might rivet one of the stays of his edifice? When a headstrong opponent of an erroneous doctrine treats with indiscriminate scorn what is true in the doctrine and what is false, he has no right to complain that his arguments against the false, are as lightly esteemed as his scorn of the true. We ought to acknowledge with thankfulness every thing that we find excellent in the Hindu Shastras, as we welcome every spot of verdure in the desert: and when the Hindus have only halted at a stage far short of that which we ourselves have reached, we should rejoice in being able to present to them our superior knowledge, not in the shape of a contradiction to any thing that is false in their views but as the legitimate development of what is true."*

The course is further indicated by Dr. Wilson of Bombay. After recommending to the young Missionary the study of the Native religions, he adds :—

" I advise you to do this, not that you may form a jumble or mixture of true religion and heathenism ; but that, using a right test of truth, you may discover what ingredients of a pure patriarchal faith—to which you may appeal, and on which, like Paul at Athens, when he had quoted the monumental inscriptions and poems of the Greeks, you may commence your discourse and conduct your argument with something like an appeal to admitted principles—are still to be found in the com-

* The study of Sanskrit, p. 61.

pounds of heathenism, and capable of being separated from it, as to give you an opportunity of directing their attention to the great source from which they have been derived. It will be no impediment, but a great advantage to you in your labours, that you find that the Hindus have certain elemental notions of a spiritual godhead of three persons existing in its unity; that they have certain ideas of guilt, and moral pollution, and atonement, and regeneration and purification; that they have thought of the gods becoming manifest in the flesh, as exemplified in their various Avatars; that they recognise places of rewards and punishment after death; and that they are familiar with the idea, that God may make a revelation of his will to men for the guidance of his faith and obedience."*

A good illustration of this mode of procedure may be found in the tract, "The Mirror of Custom," by the Rev. G. Pettitt. The writer sets out with the Hindu maxim, "We must walk according to custom." The importance of regularity is illustrated by a series of examples. It is shown what confusion and misery would arise if the sun sometimes rose in the north, sometimes in the south, if sometimes it went half way across the heavens and then stopped; if the seasons were irregular; if bullocks should adopt the habits of tigers, &c. The attention of the reader is next directed to another set of examples. He is asked if Hindus should refuse to make use of railways because their ancestors had nothing of the kind; if a man should reject wealth because his forefathers were poor; if Thugs should pursue their murderous system because it was their custom. It is then shown that inanimate objects and the lower animals must observe certain fixed laws; but that man is provided with reason to enable him to decide upon his conduct. If a custom is good, it should be observed; if bad, it ought to be relinquished. †

A skilful Missionary may pursue the above course

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* Evangelization of India, pp. 70—71.

† See Translations of Select Tracts, pp. 167—174.

with great advantage. In other hands, however, a sad "jumble" may be the result.

Evidences of Christianity.—Hindus who have received a good English education, can appreciate ordinary works on this subject. Dr. Mitchell's Letters to Indian Youth in the Evidences, are especially recommended. The case is different with others. Buyers remarks :—

"As to the great portion of external evidence, especially historical, it is worth next to nothing, so far as the great mass of Hindus and Musselmans are concerned. In their view, the history of Europe and Western Asia is just as fabulous as their own absurd Mythology is in ours. The works of Lardner, Paley, &c., are, to them, perfectly useless. If we speak of miracles, their gods and holy men have performed, and do perform, such without number : and the books in which the historical evidence is contained, will not pass with them as possessing the least authority. With internal evidence alone, can we make any thing like an impression. The moral beauty of the Gospel, its adaptation to the state of man, and its power over the heart and conscience, are the principal proofs of its divinity tangible to the heathen."*

The report of the Calcutta Tract Society for 1862 says, "It has long been felt by experienced Missionaries and their fellow-labourers, that the most telling argument with Hindus in proof of the divinity of Christ and his Mission is furnished by the perfect moral character of Jesus." The Committee invited Missionaries, European and Native, to write on the subject. In the following year they reprinted, the chapter of Paley on 'The Morality of the Gospel.' An admirable essay on the Moral Character of our Lord has been published by the Religious Tract Society in the same volume with "The Christ of the Gospels and the Romance of M. Renan." "An Examination of the Internal Evidences of Christianity and Hinduism," has

* Letters on India, p. 39.

been issued in English by the Bombay Tract Society.

"The Three Way Marks," by Dr. Caldwell, and "The Promises of Christianity," by Dr. Kay, will afford useful materials. The following extract is from the introduction to Dr. Caldwell's treatise :—

"If a religion comes from the true God, who is the embodiment of goodness, it will diffuse around many benefits and blessings. Such a religion will tend to promote justice, mercy, and other virtues; it will tend to promote education, civilization, temporal prosperity, and other worldly blessings. It will also be fitted to become the universal religion. All persons are able to judge whether the religions to which they belong possess such marks as these."

A valuable paper, by the Rev. B. Kies, on the "Evidences of Christianity in their relation to the Hindus," will be found in the Ootacamund Conference Report. Swan devotes a letter to the consideration of the best means of convincing the heathen of the truth of Christianity. Some works on the Evidences are noticed in the Appendix.

It may, however, be remarked, that a loving, holy disposition, a living exemplification of Christianity, will do more to win over the heathen than all the books on Evidences in the world.

Chief Topics.—These have already been treated of incidentally; but a few additional remarks may be made.

It is an important question, "the order in which the Gospel truths and precepts should be set before the inquiring heathen, not merely to convince his understanding, and obtain a hearing for Christian truth, but to awaken in his heart a belief unto salvation."* Grant refers to Augustine's Treatise, De Catechizandis Rudibus, to the directions of Alcuin and others in the middle ages. His work may be consulted.

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* Grant's Bampton Lectures, p. 271.

The two great points to be dwelt upon are thus stated by Dr. Caldwell :—

"In the district committed to me I made it my business to become acquainted with every village and hamlet, and, if possible, with every family, and endeavoured, by myself, and with the help of my Native assistants, to make known to 'every creature' the message of reconciliation to God through the blood of the Cross. There were two truths which I found by experience every one, however rude, could comprehend, and which every one, however hardened, could appreciate, and those truths I always took care to teach and enforce. The first was that the burden of guilt which every man feels that he carries about with him, and which false religions leave untouched, is removed by Christ, 'the Lamb of God which taketh away the sin of the world,' and by Him alone; the second, that in the conflict with evil which every man must wage, if he would be saved, and in which false religions leave him to his own resources, the religion of Christ supplies him with the help he needs, inasmuch as it brings him into contact with God, and opens to him a channel of sanctifying grace in the supply of the Spirit of Jesus. In these truths is the substance of the Gospel and I have found them every where not only intelligible but fitted to produce serious thought. Proofs of the folly of idolatry leave the heart and character unchanged, but virtue goes forth from these truths respecting Christ, to heal every one that believeth."*

Questioning.—This is highly necessary, as will be apparent from the following extract :—

"The Scripture readings, accompanied by short and familiar expositions, are sometimes listened to by audiences who have all the appearance of being interested in what they hear, although experience has made me chary if founding much if any thing on this. I have once and again been bitterly disappointed with individuals, whose earnest countenances led me to hope that they were at least giving a willing and open ear to the simple and touching Scripture narrative which was being read to them. A single question however painfully proved with how much case a Hindu can assume an appearance entirely alien to the current of his thoughts."†

* Tinnevelly Missions, p. 85.
† Report of the Madras Medical Mission, 1858.

The Rev. I. Stubbins says :—

" In preaching, you will sometimes find a congregation like so many statues, just as uninterested and unfeeling. This, of all things, I most utterly abhor. They are silent; they do not oppose ; and this to a novice might be very pleasing. He might go to his tent and write in his journal ; ' large congregation, very attentive, no opposition. May the impressions left be deepened.' Whereas any one, knowing how the matter really stood, would more properly write ; ' Dead dead, all dead ! no feeling, no impression ! When shall these dry bones live ?' Wherever this horrible placidity manifests itself, leave your subject ; make a dead pause ; say something that will rouse either to laughter or rage ; anything is better than this dead sea. Tell some rather humorous tale ; relate some incident ; address some one person ; bore him till he answers you. When you have got him to open his lips, go on with another question, and another, till you get the people fairly awake, and then revert to your subject. One preacher at home quoted Greek to awaken a sleeping congregation ; and something of the same eccentric character is not unfrequently required in preaching to the Natives."*

Invitation at the close.—The following extract is from a paper read at the Calcutta Missionary Conference :—

" Whilst, however, we assign the first rank among all the various Missionary agencies to this preaching of the Gospel, we cannot pass over in silence the startling and humiliating fact, that very few manifest cases of decided individual conversion have been known to result directly from preaching alone." p. 46.

Some able and zealous Missionaries have preached for twenty or thirty years to the heathen in the bazar, without being able to point to a single known convert as the result. The compiler questioned Dr. Wilson of Bombay as to the cause of this sad fact. One reason he assigned was, that the hearers were not sufficiently urged to visit the Missionary. A momentary impression may be produced by the address ; but

* Calcutta Conference Report, p. 56.

unless followed up, it seems to have little effect. On the other hand, when a hearer can be induced to come to the Missionary's house, the end may be very different. One of the most hopeful Missions in Bengal originated as follows:—

"One day, early in 1825, Mr. Trawin was preaching to a large congregation drawn around him from the market, when he was rudely interrupted by a sturdy-looking farmer, who angrily demanded why he spoke against their religion. Knowing that 'a soft answer turneth away wrath,' Mr. Trawin calmly replied, that he was endeavouring for their benefit to exhibit the true way of salvation, as contrasted with false methods. A brief discussion ensued on the relative merits of Christianity and Hinduism; and the farmer and his companions were invited by Mr. Trawin to visit him at his own house in the neighbouring suburbs of Kidderpore, on the banks of the Ganges. The little party came again, especially on the Sabbath days; the nature, views, doctrines, moral precepts, fruits and hopes of the Gospel were expounded clearly, and contrasted with the deep defects and vital errors of Hindu idolatry; and the result was a growing conviction upon their minds that the former religion was true, &c." *

The following extract from a Resolution of the Benares Conference should therefore be borne in mind: "And further, having finished his discourse, the Missionary should not walk away, and consider his work done, but on the contrary he should, ordinarily, enter into conversation with all inclined to do so, and form acquaintance with them, and, if practicable, visit them at their houses; and invite them to his own."

Controversy.

Mr. A. Thomson observed at the Punjab Conference, "Young men are apt to imagine, that Hinduism and Mahomedanism are so evidently absurd, that there can be no difficulty in convincing an opponent; not realizing the fact, that these subjects present an en-

* Memoirs of Lacroix, p. 66.

tirely different aspect, from the Native's point of view." (Report, p. 29). Clarkson remarks :—

"Nor are the Hindus weak antagonists. They have acquired a most skilful use of all the weapons of falsehood. Their *wile* is, perhaps, equalled by none. Their dexterity is serpentine.

"They prove an argument by figures, and happy illusions, not by reasoning. They disprove what the Missionary says, by employing false illustrations; so that when he is conscious of victory, they treat him as a prostrate foe.

"Let not the youthful Missionary imagine that well framed *reasonings* will convince the Hindus; and that the logic of the schools is to preside over the discussions of an Indian crowd. He must learn to use other weapons, ere he can disarm his adversaries."*

Phillips says :—

"In the crowded bazar the Missionary has to entend at once with several angry, noisy, ignorant disputants, and if he can induce them to speak one at a time, they conduct the argument with the greatest unfairness, never allow themselves beaten, and glide from one topic to another interminably."†

By all means let the young Missionary avoid bazar controversy. At first he should always be accompanied, if possible, by an experienced European or Native brother. Objections will be brought up which he does not know how to answer, and the enemy will triumph.

But the general feeling is that, in nearly all cases, controversy should be eschewed as far as practicable. The points mooted by assailants are often unimportant; valuable time is lost, and the direct preaching of the Gospel is prevented. Not unfrequently also, while few, if any, are convinced of their errors, a hostile spirit is engendered. It has happened in the case of set, formal discussions, even with Missionaries like Dr. Pfander, that, although opponents have been thoroughly beaten, reports to directly a contrary effect have been circulated far and wide.

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* India and the Gospel, p. 180.

† Missionary Vade Mecum, p. 154.

Some Missionaries, however, think differently. The Rev. T. Evans, Delhi, says,

"On the whole I court discussion, for it seems to enlarge the audience, and also to rivet their attention the more to the things spoken, while it often affords an opportunity for divesting error of its fascinating garb, and exhibiting the truth in a new and powerful light."*

Without doubt the people prick up their ears and listen much more attentively during a discussion. In the hands of a skilful Missionary, well acquainted with the Hindu mind, controversy may sometimes be employed with advantage. Still, on the whole, there are many drawbacks.

It should be understood that an answer to a question, proposed by an honest inquirer, is not regarded as controversy. If not irrelevant, it should be noticed.

Put off Objections till the close.—The following remarks by Buyers are very judicious :—

"As almost all the objections of the heathen are well known to every experienced Missionary, he may so construct his discourses as to anticipate most of the arguments they are likely to bring forward, so that the intended objectors, observing this, will be careful of committing themselves, and will in all probability remain silent. He has thus the advantage of their not being piqued at any supposed exposure of their own weakness, so that he may use the utmost liberty in appealing to their consciences, in order to leave an impression on their minds."

"If practicable, all objections should be put off to the end of the discourse, so that the people may not be deprived of a connected view of the subject, merely to gratify the vanity and love of wrangling in a few individuals. It not unfrequently happens, that a man, who, in the earlier part of a discourse, wishes to say something in objection, if put off to the end, will be so convinced by what he subsequently hears, that he will decline saying what he intended, and the effect is good when one owns that his mind is satisfied, and that what he wished to say was unfounded. The audience then breaks up with the favoura-

* Bengal Baptist Report for 1857, p. 61.

ble impression of what they have heard, on their minds, and retire with a much greater degree of seriousness than when a discussion has taken place ; when, at least one of the parties has argued for nothing but the victory, or the display of his talents. Where there is anything like a disposition to honest enquiry, discussions are very useful ; but the Missionary requires to be very cautious how he plunges into an argument, before he has any idea about the object of his opponent. Sometimes that object is only to raise a laugh at the expense of religion, or the preacher, in order to show off his own wit : at other times, it is to divert the people, by mere senseless talk, from the attention they have been manifesting. In such cases, I have found one rule to be useful, that is, never to begin any discussion with those whom I have marked as inattentive, listening with a sneer ; or, who, by whispering, winking, &c., seemed to wish to turn attention from the speaker towards themselves. When I have seen such an individual come forward to start an objection, or make a speech, I have cut him short at once, without hearing him, and addressed him so that all might hear, to the following effect : 'Sir, I have observed you all the time of my discourse. You have not been attentive, but have been whispering, smiling, winking, sneering. No well-bred, sensible man would act so, especially when the subject is important, and connected with our eternal interests. You have thus shown yourself unworthy of being allowed to speak on such weighty matters, among respectable men ; therefore I will not discuss them with you, but if any other person present, who has listened attentively, will put a question, I shall hear him, and reply with pleasure.' This generally has the desired effect, and such persons have often received, at the same time, severe reproofs from the audience, so that they have been glad to beg pardon for their flippancy.

" Those who come evidently with an intention to dispute, should rarely be indulged with an opportunity, as their purpose generally is not to hear a word from the Missionary, but to draw the attention of the people entirely from him, and then to get the meeting broken up in confusion. In such cases, a firm determination to admit of no interruption, but to insist on their having the good manners of hearing us before attempting to reply, generally defeats their object. When they find the Missionary has nearly done, they often slink away, as they know his immediate object is gained when his address has

been heard; and he is now comparatively indifferent whether the people disperse or not; and as they have lost the chance of distracting the people's attention, they have no wish to run the risk of any greater defeat by an exposure of their own arguments.

"Some also come after the discourse is partly over; and without staying to hear anything, press confidently forward to dispute. Such ought particularly to be kept in check, as they are generally impertinent wranglers, whose only object is mischief, or the display of their own supposed cleverness. The following is a specimen of the class, and the mode I have found best adapted to meet it:—I was one day addressing a considerable crowd of Hindus in a public place at Benares, on the evils of idolatry, and had got about half through my discourse, when all at once a very consequential-looking Mussulman Moulvi, pressed through the crowd, and, without listening a moment to what I was saying, interrupted me with an objection to the Divinity of Christ, to which I had made no reference whatever. I merely stopped to tell him to reserve this subject till my discourse was done, and then resumed.—'But', says he, drawing himself up as majestically as he could, 'I have put this question, and must have an answer now.' I replied, 'Sir, you are a Mussulman, and I am addressing Hindus on a subject which has nothing to do with matters in dispute between Christians and Mahomedans. You ought to have as much good manners as to wait a proper time for introducing quite another subject—so if you cannot wait till I have done speaking to these people, you had better walk away and not disturb us.' Hearing this, he made a low bow, and walked away. The people made way for him; some of them smiling at his evident chagrin; and then turned round with redoubled attention to hear the rest of the discourse. Had I permitted him to draw me into a discussion, his end would have been gained; the attention of the people would have been distracted; and most would have gone away without hearing the Gospel, who, in this case heard it plainly stated and enforced."*

The Hindus pride themselves on their good manners. This may be acknowledged when a person is told, that politeness demands that he should remain silent till the speaker has concluded.

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* Letters, pp. 76-82.

Sometimes, as Dr. Mullens suggests, an objection may be "skilfully woven into the thread of the discourse and answered."

Answering Objections.—It has already been stated, that there are a few stock objections which are brought forward everywhere. The Missionary should study them carefully, and learn the shortest and most satisfactory replies. A list of objections will be found in the Church Missionary Intelligencer for February, 1854. An English version of Mundy's Answers to Hindu Objections is given in the volume of Translations of Select Indian Tracts. The Missionary acquainted with Tamil should consult the Rev. E. Sargent's Test of Hinduism. The works on Hinduism mentioned in the Appendix will also yield hints.

The style of reply must depend a good deal upon the audience. With the *masses* abstract reasoning will not answer; an illustration is the only thing they understand. "Consequently," says the Rev. G. Kies, "the great secret of arguing successfully with Hindus consists in upsetting their own illustrations by exposing their partiality and fallacy, and in impressing their minds with imposing illustrations of our Christian ideas." A skilful man will often shut their mouths by a single proverb or sentence.

One or two examples may be given.

Objection. "If a man have faith he will be saved."

Answer. If a man drink off a cup of deadly poison believing it to be nectar, will he live? Show that faith must be placed on a proper object.

Objection. Hinduism is ancient, Christianity new.

Answer. Will you eat the fruit of an old poisonous tree in preference to the newly-grown sugar-cane?

Objection. We must follow the customs of our forefathers.

Answer. Should the son of a blind man put out his eyes? If our father was drowned, should we throw ourselves into a well.

Objection. Why are some rich and others poor?
Answer. Why has God made tamarinds to grow on one tree and mangoes on another? The potter makes out of the same lump of clay vessels of honor and dishonor.

Sometimes a longer course is necessary. Arthur says,

"When you have any important point to carry, the safest way of reasoning with them is to begin by getting their adherence to general principles, from which your conclusion may be clearly deduced. In most cases this may be done; for general truths commend themselves to all. Few dialectic exhibitions are more amusing than the discomfiture of a pert, high-headed Brahman, who has confidently entangled himself in mesh after mesh of this Socratic net, when he is suddenly arrested and dragged on to a conclusion the most repugnant to his feelings." Mysore, p. 269.

One or two examples may be given of the Socratic dialogue. The late Rev. Mr. Lacroix thus combated the wide-spread blasphemous error, that God is the author of sin:—

Miss. I am sorry to hear you say that God is the author of sin. Let me put this question to you: Do you hold that God is pure and holy?

Brah. Certainly I do.

Miss. Now, if God be pure, and loves holiness, and hates sin, how is it possible that he should prompt men to do that which he abhors! Would you, Brahman, for instance, instigate a robber to plunder your house and kill your wife and children?

Brah. Not I! how could I do such a thing?

Miss. No more will God ever induce men to commit sin, which is so opposed to his nature. Tell me, Brahman, is God just?

Brah. God is just; all Pundits say so.

Miss. What would you say of me, if I ordered one of my boatmen to fetch my umbrella, and if, on his bringing that article to me, I beat him unmercifully saying, 'O you wicked man, why do you bring this umbrella to me?'

Brah. I would say that you were a very unjust man indeed,

because you punished your boatman for doing what you yourself ordered him to do.

Miss. Now apply this to God punishing sinners. Tell me, Brahman, is God good?

Brah. God is full of love and mercy.

Miss. What would you think of a man who secretly put poison in your food, and then caused you to die amidst the most intense agony?

Brah. How can you ask such a question?

Miss. Well, sin is that poison; and when you say God is the author of it, you make him more cruel than even your worst enemy.

Brah. When I am sinning, I am doing it with the members which God has given me, and, therefore, it appears to me that he is the author of sin.

Miss. Suppose, Brahman, that on leaving home this morning you had given a rupee to your servant for the purchase of some rice, and that on your return you should find that he had spent the rupee in drinking; would you not hold him to be very guilty?

Brah. That certainly I would.

Miss. But if the servant told you, 'Master, I am not to blame, for it was you gave me the rupee which I spent in bad practices,' would you not then at once declare your servant innocent?

Brah. Innocent, indeed! no; I would tell him, 'you fellow! was it to get drunk with it that I gave you that rupee? Was it not to buy provisions?' I wish to ask just one question more Why does not God prevent men from sinning?

Miss. Tell me, would you like to be a stone, a tree, or a horse, rather than a man?

Brah. No, not I. I prefer being a man, for the Shastras say, that the state of man is the highest to which any being can attain on earth.

Miss. This is so far correct; but why is a man superior to the brutes or to stones? It is because he has a rational soul and a free will, which inferior creatures have not. If, therefore, God did, by mere force, prevent men from sinning, it would be the same as making them like tables and carriages which have no will of their own, but act only as they are moved. You yourself, Brahman, said this moment, that you preferred being a man to such a mere machine.

Brah. This will do, Sir.

The Rev. C. B. Leupolt thus exposes pantheism :—

" I have found it sufficient to ask two questions, which no Brahman ever was able to answer. I ask, ' Who speaks in us ?' Every Hindu will reply, ' God,' My second question is, ' Who tells lies ?' The Hindu will say, ' God.' Upon this we need but look the man in the face, and ask him, ' Is God a liar?' And ninety-nine out of a hundred will call out, ' No ! God is no liar ! we are the liars, the sinners.' But sometimes a man will say, ' Yes ! yes !' We then ask, ' Who goes to hell ?' or, ' Who sends to hell ?' ' Who suffers pain, and who inflicts it ?' ' God.' ' Can this be ?' If he still persists in his assertion, we then answer ' a fool according to his folly,' and a foolish parable has always had the desired effect. ' A magistrate,' I commenced, ' caught a thief. When asking him why he had stolen, the thief replied, ' Sir, I have not stolen ; God within me has committed the deed.' ' Well,' says the Magistrate, ' bind the fellow to that post, and give him twenty-five lashes.' The policeman did so. When he had received six or eight, he called out, ' Oh do not beat me, do not beat me !' The Magistrate went to him and said, ' What ! beat you ! I do not beat you ; I shall never do that, for we are friends ; I beat the god in you, who has stolen.' The people then generally cry out, laughing, ' No ! no ! God is no thief : we are the sinners.'*

Pay particular attention to *honest* objectors. Their minds have been aroused. Give them tracts on the subject to read, and encourage them to visit you.

Guard the Temper with the utmost Care.—It will often be severely tried. Buyers says of the Missionary. " In discussion, he should be calm and composed, and entirely free from irritability. Even blasphemy itself must often be heard, as well as gross personal abuse : and he must learn amidst the most violent attacks, both on himself and his religion, to bear all with the utmost equanimity." Arthur remarks that, " The Hindus appear generally to hold, that when a disputant becomes angry, he casts the cause into the

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* Recollections, pp. 28, 29.

hand of his opponent, and both loses and deserves to lose." He mentions a case in which they were heard to say, in an under-tone, "They have won, they have won; they did not become angry." Hough, accompanied by a Native Christian minister, once came upon a crowd of heathen. A Brahman uttered a torrent of abuse, in reply to some remarks of the Native Minister. The latter then asked the people, which of the two they thought more worthy of attention;—the Brahman, who had given way to such a furious passion, and defiled his mouth as they had heard, or himself who was undisturbed by his anger? A great advantage was thus gained. Hough adds,

"The fact is the Hindus esteem the subjugation of the passions, with a perfect indifference to all external circumstances and events, as the highest attainment of religion."*

The temper displayed by an audience depends very much upon the Missionary himself. Buyers remarks,

"It is possible to say all that can be said against the delusions of heathenism, without apparently producing any bad feeling; but it is also possible to say these things in such a way as will bring the people round us like a nest of hornets. Some years ago, I met with a Missionary at a large native mela, or festival, whom the Brahmans would not allow to utter a sentence without interrupting him, and entering with him into angry discussions, and yet the very same people listened to another, who could not speak the language so well, with the utmost attention, and even seemed impressed as well as pleased with what they heard, though the latter spared their errors as little as the former. There is, in fact, more danger of giving offence by one's tone and manner than by what is said. To a Missionary it is of great importance to feel, as it were, the pulse of his audience before certain topics are introduced."†

Stubbins gives the following advice with regard to a turbulent audience:—

"When I have had a thoroughly noisy crowd, who were

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* Missionary Vade Mecum, p. 82.
† Letters on India, p. 78.

determined not to hear, I have often found it a good plan to sing a verse or two, after a very few sentences; they almost invariably become quiet when you are singing. Then speak a few telling sentences; and when they begin to noise again, do you begin to sing, and then put in a few more sentences and so on. By degrees they mostly become more quiet, and in the end perhaps very attentive; and then you can kindly show them the folly of opposition of the kind they have been practising: that you came to them because you love them, and of course it is for them to judge, when they have heard, if what you say be true or false, and they ought to reject or receive it. If however every effort to secure attention fails, embrace the most favourable moment to say: 'Well, brethren, it was my duty to bring you the offers of salvation; I have done so, and now I am going; think of what you have heard. I shall be glad to see any of you at any time, salam': then retreat as quietly as possible. Never manifest hurry or confusion, and never let it be seen that you are driven away, though such be in reality the case."*

Occasionally, though rarely, it happens that the Missionary is reviled and ill-treated. At a Mahometan Mela, Leupolt was greeted with the epithets, "liar, rogue, rascal, robber, adulterer, blasphemer, murderer, &c., &c."† Brick-bats and stones are other Mahometan arguments; the sword, best of all, dare not be employed. One evening, when Lacroix was preaching, a Hindu fanatic, with a big stick aimed a blow at his head. By his conduct under such treatment, a Missionary has the opportunity of producing a profound impression. The spirit of the Gospel which Lacroix manifested on the above occasion, made his Hindu audience burst out into a loud shout: "Victory, victory to Jesus Christ!"‡

Love, the great Element of Success.—Capt. McMahon justly observed at the Lahore Conference:—

"I think I may truly say, that the measure of a man's

* Calcutta Conference Report, p. 56.
† Recollections, p. 74.
‡ Memoirs, p. 166.

love is the measure of his *power.* More intellectual men can doubtless expose error and refute falsehood, with great ability and great force of reasoning; but for purposes of *convincing* and *winning* an opposer in *personal argument*, the man with the large heart rather than the man with the large head is the one to win the day."*

Itinerancies.

Importance.—It was the maxim of the veteran Missionary Bowley, "Unless we go to the heathen, they will not come to us." The Divine Missionary said, "The Son of Man is come to seek and to save that which was lost." The Gospel message must be carried to the heathen, and in no way can it be more widely diffused than by a well-regulated system of itinerating.

Errors Committed.—Reference has already been made to the mistake of distributing effort over too wide a surface. It is distressing to think how many valuable labourers have thus been spending their strength almost in vain. A Missionary makes a long tour of several hundred miles, and then reports that he has preached in so many places where the glad tidings never were proclaimed before. In some such cases, it has been shrewdly remarked, he might have said the same thing after visiting a village not far from the Mission house. A Mission in North India passed a resolution to visit, if possible, during the next five years every village within certain limits. It is not surprising that, after a lapse of four years, the following confession should be made :—

"Could this class of our hearers be visited more frequently, some of them would in all probability be rescued eventually from heathenism. But when Mission Stations are at so great distances from each other as at present, and when the visits of the itinerant preacher are of necessity few and far between,

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* Report, p. 18. The whole of the Report on Hindu and Mahomedan Controversy should be carefully studied. Some remarks will be found in the Missionary Vade Mecum by Phillips, pp. 155-192.

much of the ground, as yet but imperfectly prepared for the reception of the Gospel, is overgrown again with the weeds of prejudice and superstition, and much precious seed and labor, humanly speaking, appear to be lost."

The error of going over too much ground is so widespread and so injurious to the progress of Missions, that the compiler quotes a variety of testimony on the subject :

"Long journeys of hundred of miles, which in this country must be hasty ones, have produced nothing that we know of, or next to nothing." Rev. W. Smith, Benares, Calcutta Conference Report, p. 174.

"It was essential to observe, in regard to itinerating, that single visits were almost useless. It was by keeping up a steady succession of efforts through a district of country that the real good was done." Dr. Lockhart, Shanghai, Liverpool Conference Report, p. 39.

"It is not a *vagum ministerium* we want, but a setting to the work of bringing the truth home to the conscience within a manageable compass ; and the people of Scotland ought to know that a Missionary tour from the Himalaya to Cape Comorin, even if Rajah, Venka, and Ettiraje were the preachers, would not be so productive of results to the advancement of Christ's Kingdom as dreamers at home imagine. Of course, there would be romance, and probably stirring incidents, which would dazzle and arrest the minds of many who never uttered a prayer, or shed a tear over the myriads of lost souls in this idol-destroyed land. But to the men of faith, of prayer and discernment, the thing would wear the aspect of a sort of spiritual crusade, to lead the mind of the simple away from the real work of a Native Missionary, who is willing to be nothing, and yet to become all things to all men, if by any means *he may save* some of them, and in earnest to deny himself daily for Christ's sake." Rev. J. Anderson, Madras, True Yoke-Fellows, p. 499.

"But to what substantial results could such itineracy, even if fully accomplished, be reasonably expected to lead ? In some solitary instance the good seed of the Word so scattered might fall on some honest heart, and so bring forth fruit unto life eternal : and would not one soul outweigh all the trouble and expense of the universal though almost profitless dispersion ?

True. That, however, is not the point;—the real question ought to be, what reasonable prospect of general ultimate success does that hold out; and what test of progress toward the reaping of a harvest of souls? In scattering handfuls of corn over the frozen crest and towering eminences of the Alps, or Himalaya a single grain might obtain a lodgment in the clift or crevice of a naked rock; and there exposed to the concentrated rays of a summer sun, it might rear its nodding form far aloft amid a region of sublime sterility;—but what prospect would that hold out of reaping the bountiful returns of an autumnal increase?

"The only itineracy worthy of the name, as contra-distinguished from any modified form of the localizing system, is that which admits not only of universal extension, but of continual or frequent repetition of the same means in the same quarters. But an itineracy which would, in a given time, overtake every district of a country, leaving no town or village or hamlet unvisited, and no single individual unaroused by the Gospel Message;—an itineracy which would within brief stated periods, renew the process of infusing an active leaven into the sluggish man, till inquiries begin to be excited, and individuals here and there were discovered in whose souls the Lord had commenced a work of Grace, and eventually whole districts found ready, at the sound of the Gospel summons powerfully proclaimed by the living voice, to awake and shake off the spiritual despotism which ages had confirmed—such an effectual itineracy would require the present number of Missionaries increased a hundred fold. Hence, again, the enhanced demand for Native labourers.

"Our object is not to condemn the itinerating system, but to point out the necessity of perfecting it; till, by progressive advances, it may become identical with the localising system." Dr. Duff, India and India Missions, pp. 314,5.

"Such itinerancies they reckon as of high value in spreading sound scriptural knowledge, and preparing the way for a future extension of the Mission by the establishment of new stations. But to be effective, they should be systematic, limited to a comparatively small district, carefully carried out, and repeated again and again." Resolution of Liverpool Conference, p. 57.

North Tinnevelly Itinerancy.—The deep piety and devotedness of the late Mr. Ragland, have led many to look with favor upon the system of itinerating

which he originated. At the Lahore Conference it was held up in one of the papers read as the *beau ideal* of itinerating Missions. Unquestionably the holy life and self-denying zeal of Mr. Ragland exerted a most beneficial influence throughout Tinnevelly, and by the course taken, *he* probably did more good than he could have accomplished in any other way. But it is a very different question whether young Missionaries elsewhere should pursue the same plan. *They* cannot be expected to arouse the zeal of large Missions; the chief good they can hope to do is in their immediate field of labour. The point for each of them to consider is, *how can I do most* THERE?

Mr. Ragland's system was certainly a great improvement upon a visit once in five years; but in several respects it is by no means to be imitated by others. Some of the errors may be noticed.

1. *The want of a fixed base.*—Mr. Ragland and his fellow-itinerants lived in tents throughout the whole year, except during the rainy season, when they spent a few weeks together in a bungalow. In consequence of this wandering life, a Hindu could never tell where any of them was to be found. He might naturally expect to suffer persecution if he embraced Christianity. If he knew where he had a friend to support him, he would much more readily place himself under instruction. One of the ablest and most successful Missionaries in Tinnevelly remarked to the compiler, that a base was as important in Missions as in war. The late Rev. P. P. Schaffter, of Tinnevelly, often told the Itinerating Missionaries, that until they had a "house and a door," a Tamil phrase for a fixed habitation, no one would join them. The Rev. D. Fenn, writing in 1862, says, that hardly any of the persons who placed themselves under Christian instruction applied in the first instance to the Itinerant Missionaries: they went to the Station Missionary and the settled Catechists.

2. *The visits were not sufficiently frequent.*—Mr. Ragland says, " We make a point of visiting every village throughout our district, at least once in each half-year."* Even Christians would not profit much from a sermon once in six months ; far less could it be reasonably expected that short addresses at such distant intervals should impress ignorant heathen.

3. *The Missionaries went over the ground in rotation.*—Each one had not a portion of the district to which he particularly attended, but went over the whole. Hence personal influence, to which the Bishop of Calcutta justly attaches so much importance (See page 76), was almost entirely lost. The compiler accompanied on two or three occasions one of the Itinerating Missionaries in his visits to villages. He was struck by the effect produced by his warm affectionate manner. Had his labours been confined to a small field, humanly speaking, he would have " stolen the hearts of the people," and numbers would have come over. It may be objected, that this is trusting to an arm of flesh,—personal influence cannot convert the soul. This is true in a certain sense ; but does religious instruction come home no more from a beloved parent or friend than from an entire stranger ? It was observed at the Calcutta Conference, that although preaching to the heathen was followed by few conversions, it was different where the Gospel was proclaimed to a congregation, Sabbath after Sabbath.† The people require " line upon line." Personal influence, including that of a holy, consistent life, has great power to bring the people under the sound of the Gospel ; the Spirit of God must change the heart. This great talent is thrown away, to a large extent,

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* Ootacamund Report, p. 145. Some, however, were visited more frequently. The average interval seems to have been five months. Madras C. M. Record for 1857, p. 38,

† Report, p. 46.

when one Missionary goes after another, none of them becoming acquainted with the people.

4. *Delay in sending Catechists to inquirers.*—A Schoolmaster was not sent to the first permanent inquirers till after five months; a Catechist was not placed among the second body till after two years and a half.* The great reason of this was, lest the Native Agents should get entangled with their temporal concerns. Mr. Ragland seems himself to have become doubtful about this. He says in a Memorandum, "Are we right in being so very backward in putting a Catechist or a Schoolmaster, and building a school or prayer-house, among parties of persons who express a wish to become Christians?"†

The Rev. J. H. Anderson, Jessore, thus shows the desirableness of sending Catechists:—

"At Soraipur I bought a little house, as a temporary abode for the native preachers, since I wished to try and had been recommended by our friends at home and by one or two others, to adopt the plan of dispensing with chapels and houses for native preachers, and I began to send a native preacher every other week to stay a week among them and return. This was to look after people *who of their own accord came to me.* I found, however, that in the absence of the teachers, Satan had been busy at work, and other enemies had been busy doing what they could to unsettle their minds, inspire them with fear, and lead them to forsake the path which they had entered.

"These people, being of course ignorant and feeble in the faith, became uneasy, and trials having come upon them, they are ready to abandon the Christian religion. One or two have disavowed that they are Christians. If they had a teacher located among them as the Boniyally and Simla Christians have had, humanly speaking, this would not have occurred—such at least is my opinion. Most of our converts require the care of a teacher, as much as a child does his mother's care. On the part of those not actually engaged in the work, there seems to be a misapprehension as to the amount of knowledge, faith, and

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* Ootacamund Report, p. 147.

† Memoirs, p. 341.

love possessed by fresh converts to Christianity in this country. They have at first but a few rays of light in their minds, it may be but little love in their hearts, and their purer notions perhaps blended with those of a worldly character. Now, if such people be not constantly looked after, they may very easily apostatise. By the erecting of a chapel and the stationing of a native preacher among them they become more visibly and sensibly detached from the heathen around, they can be constantly instructed and strengthened in the faith, and their habits of devotion will become fixed. I therefore think it desirable that they should have a chapel for the worship of God, and, provided they contribute what they can, I do not think there is any harm in putting up one for them. Still a chapel *may* be dispensed with; but I cannot dispense with a teacher for every station, and a house for him to live in."*

As there were a number of congregations, with 1,400 persons under Christian instruction, in North Tinnevelly before the Itinerating system commenced, and within two years it had a settled Missionary and Catechists, it is difficult to estimate precisely the *direct* † results. Mr. Ragland states that at the end of four years he and his brethren had baptised 27 in all. Of these 22 belonged to a Pariah village, called Kalbodhu. In 1863 the Rev. R. R. Meadows, the Station Missionary, reports, "The congregation of Kalbodhu, once our joy, the first precious fruit of our itinerancy, has altogether ceased to exist, and I have been compelled to pull down their Church." It is added, however, "Yet the congregation has yielded fruit. Two young men are now in my employ as Mission Agents, two families have come to live here and are conducting themselves well, one child is in our Boarding School; and we have reason to hope that 2 or 3 have died in the faith." ‡

* Report for 1857. p. 33.

† It has already been acknowledged that the influence of Mr. Ragland on the Tinnevelly Church was highly beneficial.

‡ Madras Church Mission Record, May, 1864, p. 149. A year before the Itinerating Mission was commenced, the Kalbodhu people had applied for a Catechist.

It may be objected that the number of baptisms is no criterion—that the wide diffusion of Gospel truth was the great end in view. But the compiler does not advocate less preaching; what he regrets is the loss of important advantages.

As already stated, however, the grand point for consideration is, not whether Mr. Ragland was right or wrong in HIS PECULIAR POSITION; but what young Missionaries should do elsewhere.

Course Recommended.—This is simply an adherence to the old plan pursued in Tinnevelly, Madura, and some other districts; in fact, the parochial or localizing system of England. Instead of several Missionaries going in succession over the whole of a district, it should be divided into portions, and one allotted to each. A bungalow should be built near a large village in the centre, around which the Missionary should work, gradually taking in a wider and wider circle. Visits by the same individual being frequent, personal influence would be acquired, while impressions would be more often repeated. Another important advantage gained is, that the treatment can be better adapted to the state of the people. It is like one doctor attending a patient during his illness; whereas the other is a succession of visits from different practitioners. Being always within reach, the Missionary can easily give special attention to any hopeful movement. No one can look after children like their parents; so in general the Missionary who has begotten converts through the Gospel, will best watch over their growth.

A few more details may be given.

1. *Mark off the district to be worked.*—Its size must depend on the agency available. If the Missionary is alone, or has only a single assistant, it should be small. Every village should receive a visit at least once a month. It may be objected that although Mr. Ragland and his brethren visited 80 villages once a month for upwards of a year, the appa-

rent result was no greater than where they were visited half yearly. Doubtless, as already explained, one reason of this failure was the succession of Missionaries. It stands to reason, that a monthly visit is preferable to one half-yearly. Several experienced Missionaries recommend that visits at first should not be *too often*, as the people consider it a bore. The villages selected should be within easy distance. It is not necessary that they should be those nearest the Missionary's house. The aim should rather be to choose those which, humanly speaking, appear the most hopeful. When a Missionary has several Catechists to aid him, his district should be sub-divided as proposed by Mr. Leupolt:—

"I have a theory of my own, which I should like to be adopted with regard to itineracy. I should divide certain districts into parishes, if you like to call them so, and place in every large central village a catechist and reader. Each Missionary might have from ten to fifteen readers, and these he should visit constantly; praying with them, preaching, assisting, and helping them on every hand. By these means he would always find a large congregation in these villages. I have experienced, when I came a third time to a heathen village, that a great deal of enmity had arisen meanwhile, I have not known why, but it was so. I have been opposed, and could scarcely get a congregation together. But when Christian catechists are stationed in villages, the feeling of the people has changed within the last nine or ten years. At first when we came to the district we were hated, and could not get a bit of straw for our people to sleep upon. But now I can go from Zemindar's house to Zemindar's house, and get my breakfast; and the people assemble around me, to whom I can speak fully the word of God."*

Mode of Visiting.—Villages within about three miles of the Mission house may be visited in the morning or evening by proceeding on horseback. A more effectual plan, which will answer also for a

* Liverpool Conference, p. 23.

radius of about seven miles, is to ride out early in the morning, spend the whole day in the village, and return in the evening. Places at greater distances can be worked from centres. If there is an out-station under a Catechist, let the Missionary spend a few days at each in rotation, visiting in company with the Catechist the surrounding villages. In many places the Missionary will be able to find some accommodation; in some instances it will be necessary for him to have a small tent.

Prayer will be the first exercise of the Missionary before setting out; and the influences of the Holy Spirit to water the good seed which has been sown, will be implored on his return.

In general the best time to find the people at home is in the morning or evening. The men are abroad during the day in the fields. In the early morning they may be addressed before they go out; in the evening, on their return, they are generally at leisure till supper-time.

The following extracts will show the mode of procedure recommended by experienced Missionaries.

"On reaching a village, let the Missionary inquire carefully for the place the people resort to, when at leisure. Unless he does this, he may spend his strength with a few hearers at one end of the village, while the bulk of the people know nothing of his arrival. In Hindu villages, the village gate or the 'dharmsala' (travellers' home); and in those of the Mahomedans, the 'daira,' or the mosque, will be his place to go to. If his efforts fail at one gate, let him try the opposite. I have gone away disheartened from one end of the village, the few hearers that I found there caring for none of the things that I taught them, and on walking round and entering it from the other side, I have met with a cordial reception, and collected a respectable audience." Rev. A. Rudolph, Lahore Conference Report, p. 74.

"When entering a village, I generally ask for the most respectable man in it. When a Pandit resides there, I generally go first to his house; if there should be more than one, I try to find out, who is the most

learned and go to him, otherwise I go to the house of the principal landholder and ask him to send a man to collect as many as he can of the villagers, telling them at the same time, that the *Padri Sahib* had come to teach them God's word, or make known to them the glad tidings of salvation. In this way generally a good number come together, to whom I then preach the Gospel. Sometimes I find it more convenient to all parties if I go to a place of the village, most commonly under a large shady tree, where the villagers are in the habit of collecting. I also whenever I go to a new place, endeavour to find out on what day markets are held in the neighbouring villages, to which I then resort and have the opportunity of preaching the Gospel to a good number, who come perhaps from four to ten villages round about to attend the market." Rev. J. P. Menge, Lucknow Report, 1862.

" In each district (of the Punjab) villagers are associated together in tribes. I think, when a visit is intended, the Missionary would find much larger audiences, if he wrote to the leading men of their tribes; telling them, by letter, of his wish to meet them at a given place and time. He should be accompanied by three or four assistants, men who give promise of some day being fit for evangelistic work. They could go before as messengers, to announce the arrival, and stir up the people to come to the great gathering." E. A. Prinsep, Esq., Lahore Conference Report, p. 86.

" It sometimes happened, in visiting a village, that the people were either so busy or so careless, that a congregation could not be obtained. At such times we would look round for some person who happened to be so employed that he need not be interrupted by our conversation; and, attaching ourselves to him, would enter at once on religious topics. In this way we have often spent an hour with a knot of weavers, plying their art in the open air, and simple machines, with which their European brethren would deem it almost impossible to produce any fabric; or by the wheel of the potter, who, maintaining the whirl, and dexterously shaping his wares, gave, at the same time, attention, and perhaps frequent response, to our discourse. With the shepherd watching his flock, the ryot measuring his corn, the pedagogue surrounded by his pupils, the tax-gatherer collecting his dues, the old woman spinning her cotton, the housewife grinding at her mill, we have familiarly talked about the things of God." Arthur's Mysore, p. 284.

During the middle of the day, the Missionary will probably have visitors at his tent. As already mentioned, after preaching he should always invite the people to come to see him.

The following system is adopted in the Jaffna American Mission, occupying a compact field :—

" In connection with our village schools, our method has been to make an appointment, (statedly or occasionally as the case may be,) and to require the teacher to give notice of the meeting. Our Native Assistants make that village the field of their labour for that day, going from house to house, reading tracts or portions of the Bible, conversing with all they meet, and giving notice of the evening meeting. The Missionary himself, as often as health and other circumstances will allow, joins in this previous preparation. At early candle-lighting the people assemble at the school bungalow. Our practice may vary a little, but generally the meeting is opened by prayer and by reading a portion of the Bible. Some leading truth in the portion read is then taken for the subject, and the Missionary and one or two of his Native Assistants address the assembly, using explanations, parables, applications, exhortations, and appeals with all the fearlessness and confidence of '*Thus saith* the Lord.' Questions are answered, and the meeting is closed with prayer.

" The place of these assemblies has not been confined to the village school-house. Headmen and others who have a convenient place for such a gathering, not unfrequently invite us to hold meetings in their own compounds, or readily accommodate us when requested. In many places the shade of a great tree, or an open field has been found even better than the school-house for such gatherings, when the weather would permit, and the bright moon-light invited.

" When the people come together, they arrange themselves very politely and respectfully according to their own sense of propriety. If the floor of the school-house be a flat surface and sufficiently large, the adults take the front seats, the pupils being behind them ; but if there is a raised seat at the sides, the adults take the sides with the most respectable individuals nearest the Missionary, and the pupils on the floor. But if the room is insufficient for all, the pupils give place to the adults.

" It is customary for the Missionary, and for the Native Assistants also, to search out those individuals, who, in their

visits, or in their assemblies, or in any other way, may have been somewhat impressed with Bible truth, and to make them the special subject of personal conversation and prayer, until they either give evidence of being born again or relapse into carelessness and sin.

"Among the motives which have induced the people to come to our assemblies, may be found,—(1) curiosity to see and hear a foreigner,—(2) the benefits connected with a village school, —(3) the favor of the Missionary which in their minds is or will be somehow of advantage to them,—(4) a desire to hear what this babbler and setter forth of strange gods can say. As long as they are heathens, they will be moved by worldly motives."—Minutes, pp. 27, 28.

3. *Europeans and Natives should itinerate together.*—Our Lord sent out his disciples two by two. Except in a few special cases, two European Missionaries should not go together. Each of them should work his own district. One European and one Native is the best arrangement in several respects. Each has his excellencies and defects. What is wanting in the one, is supplied by the other. A white face being a greater novelty, is more likely to attract an audience. As Christianity is regarded as the religion of the English, it will naturally be supposed that the Missionary has a better knowledge of it than a convert. His education, in most cases, will also have been superior to that of his native brother. Some of the advantages of the latter are thus stated by the Rev. J. Wenger :—

"On the other hand the foreigner has not that complete command of the vernacular language, which the native preacher possesses. The latter is able, almost instinctively, to anticipate the prejudices, excuses, and objections of his heathen countrymen. On an itinerating tour, a foreign Missionary, when approaching a strange place, usually finds it more or less difficult to obtain ready access to the people, without the aid of a native brother to prepare the way for him. And if any of his hearers wish to enter into private conversation with him, they will rarely have the courage to do so, unless a native brother be

at hand to introduce them. The latter also is usually much better able than he to form a correct estimate of the character and motives of such visitors.

"There is also a great degree of moral beauty in the spectacle presented to the heathen by this fellowship of labour between the European Missionary and his native brother. It at once shows that their hearts and their objects are one, and that Christianity constitutes a bond of brotherhood unknown to Hinduism."*

The native brother should be the Catechist of the out-station. He knows most about the people; it is most desirable to strengthen his hands; and by going with him, the Missionary can best understand the difficulties of his position.

4. *Do not be discouraged should the interest in a village flag for a time.* The Rev. T. Gardiner observed at the Liverpool Conference:—

"A Missionary goes to a village for the first time, and gathers the whole people around him without difficulty, they listen; he is a stranger, or a European, and they manifest the utmost interest. 'The people were very attentive,' may form an entry in his journal; he sends it home, and it will probably be quoted as an illustration of success in the simple preaching of the Gospel. But let that Missionary go a tenth time, or a twelfth time, and I will venture to say that his visit will have lost its interest—the novelty will be worn off; and instead of their coming in crowds to him, he has to go to seek them. This is, no doubt, very trying: it is very much more pleasant to gather a crowd in a village than to go into a verandah, or into a shop, to speak to single persons. But still, in order to speak successfully to people living in a world of thought, and feeling, and sympathy, different from ours, and going there to tell them a strange story, requiring the imparting of new terms, paraphrases, and words to be coined for the occasion, we must go to them again and again; nor must we be discouraged, though the interest they have at first, through politeness or from a sense of novelty, shown, have given way; and to carry on the work

* Calcutta Conference Report, p. 53.

will require the true evangelising spirit of which we speak." Report, p. 38.

A very great deal will depend upon the spirit of the Missionary. A genial, loving disposition will draw the people to him, and he will be greeted with a smile of welcome. On the other hand, if he is cold and formal, he may almost as well stay at home.

Schools and Circulation of Books.—Schools should be opened wherever funds permit. A book-hawker should, if possible, be employed in going round the district with Christian publications for sale at low prices. Directions will be found under the heads of education and Christian literature. Every practicable agency should be employed. Alas that in the great majority of cases, even all combined, will be found of too little avail!

Preaching at Festivals.—Some Missionaries, who have not made the experiment, suppose that the people are so mad with excitement at religious festivals, that it is useless to preach to them. It would, indeed, be unwise to attempt it in the crowd amidst the height of the ceremonies. But during a large portion of each day, the pilgrims are quite at leisure and orderly. Many are then willing to listen. The great drawback is that the impression cannot be followed up. As the people have generally money with them, a book-hawker may go round with advantage.

Preaching in Towns.

Street Preaching.—Dr. Wilson of Bombay advocates this in the following terms:—

"Hesitate not to go to the 'highways and hedges,' to 'compel them to come in,' that God's house may be filled. For the preaching of the Gospel in places of public *concourse* and more *private resort*, you have the example of our Lord and his apostles; and this example you will value, notwithstanding its comparative neglect in many parts of the world. There are many facilities in India for carrying it into effect, the natives of

the country being generally as accessible without doors as they are inaccessible within doors, and accustomed to receive much of their own public religious instruction in temporary tabernacles or under the open canopy of heaven; and not in their dull and dark temples, which are merely shrines for the accommodation of their idols. Occasional or regular preaching in such places as those to which I now refer,—when the consent of parties is obtained and there is no invasion of the rights of property, nor public inconvenience,—is in a high degree useful. It marks to the natives the earnestness of the desire which is felt for their instruction, the self-denial of the Christian teachers, and their accessibility to the whole native community. It is far from being useless, even when the audience is variable, and there are interruptions arising from the curiosity or impertinence of those who are addressed; for some of the great truths which are forcibly, though briefly, announced may find a lodgment in individual hearts. It attracts hearers to the stated services which are elsewhere conducted. It procures opportunities for the distribution of religious books and tracts, and excites attention to their important contents. In order to make it as effectual as possible, there should be a complete abstinence from all merely irritating language, and when, the multitude may be sought, the mob may be avoided. While we have to deliver our message even to publicans and sinners, it is not required of us to cast pearls before swine. Favorable places for this announcement of the truth are the precincts of our own schools, asylums for the poor, and the resorts of the natives who have leisure at their disposal. Many of the natives, when solicited, are ready to give the shelter of their own verandahs to Missionaries."*

QUALIFICATIONS.—No work in which a Missionary engages will task his powers more than street-preaching:—

"To fix the wandering attention of a rude, fluctuating, and often hostile assembly; to calm the turbulence of a crowd, not come together because they are disposed to hear, but drawn by various fortuitous causes; and so to bespeak their favorable regard, as to induce them to listen to the truth; to hear, in short, there own religion depreciated, and a strange system of

* Evangelization of India, pp. 390,1.

doctrine expounded, is certainly a task that requires both nerve and skill."*

A few of the qualifications may be mentioned.

An animated and impressive delivery.—This is well enforced by Buyers in the following extract:—

" That fluent, energetic, and impressive kind of speaking and manner, which rivets the mind, and keeps every hearer, *nolens volens*, in a state of attention; and which, from its clearness and tone of confidence, seems almost to paralyse the power of objection, has long appeared to me what is peculiarly adapted to Missionary work. A slow unanimated delivery, however good the matter, does not suit, when the hearers are not themselves desirous of profiting. A good, firm, and distinct voice, such as may be heard over all sorts of whispering and other noises is also necessary to a good Missionary preacher; for if he cannot, without any other aid than his voice, and the pathos and interest of his manner, draw every eye and ear to himself, he will often entirely fail of getting a good hearing." Letters, p. 84.

The reply of Demosthenes, that delivery was the first, second, and third points in oratory, will be remembered.

2. *A well-stored mind.* The Rev. J. Barton mentioned at the Lahore Conference, that at Agra audiences can now with difficulty be obtained. The Rev. C. W. Forman replied as follows:—

" I would say, let the preachers study more, and give the people more variety, and they will obtain better congregations. When people know that they are to hear truths they have heard a thousand times, in almost precisely the same language, it is not to be wondered at, that they will not stop to listen."†

This want of preparation, is a pretty general defect. Many Missionaries who will study with some care before delivering a sermon in English, will trust to the spur of the moment in the vernacular. Buchanan was

* Buyer's Letters on India, p 83.

† Report, p, 13.

told, that Swartz "seldom preached to the Natives without previous study, and that he continued a diligent student to the last." A Missionary says of Weitbrecht, "I observed that before going to preach (to the heathen) he invariably sat down with pen and paper, and spent some time in preparation for his address; and there was in consequence a wonderful freshness and variety about his sermons, which those who preach extemporaneously without previous thought never attain."

The Orissa Missionaries provide themselves with what is called a *Bazar Book.* The Rev. I. Stubbins thus describes it:—

"This is our constant companion. Into it goes every stanza or striking illustration; every new word that we may hear. It also contains a few outlines of addresses suited to different texts, subjects, or occasions. This to a new Missionary is especially valuable, and to him I would say; Never go out without your Bazar Book, note down then and there every new word, every effective argument or illustration, every useful proverb, every thing in short that may prove useful to you. So in reading Native books. This book should be the Missionary's companion, whether in the bazar, market, festival or study, and every thing should go into it." †

3. *The meekness of wisdom.*—It requires great prudence and judgment to know how to deal with the varying moods of the audience, and to answer satisfactorily the objections which are brought forward. Invincible patience is no less necessary. As already mentioned, deep personal piety and earnest persevering prayer, are indispensable to success.

Repetition.—Dr. Mullens, speaking of the changing listeners says,

"If not interested, they will go away after a few minutes, and others come: these also go after a time, and others take their places: and so there is a perpetual current of change

* Memoirs, p. 417.

† Calcutta Conference Report, p. 58.

going on through the whole service. A wise Missionary will be careful to repeat the essential principle of his discourse three or four times as he goes on; so that all who come may understand the subject he is seeking to enforce, and safely carry it away."*

Preaching Houses.—Many Missionaries prefer preaching in open buildings, close to the road-side. There is less noise; seats or mats can be provided which induce the listeners to remain longer; the people feel that the Missionary is on his own ground, and consequently uproarious opposition can be suppressed with greater ease.

Bazar preaching places have not had sufficient attention paid to them. A costly Church has perhaps been provided for the small body of Native Christians; but a wretched building, often little better than a hut, is considered sufficient for the heathen. This is one reason why the hearers are often of the lowest grades of society. There are a few exceptions. Perhaps the best building of this description the writer has seen, is one at Peshawar, erected by Colonel Martin. Either seats or mats should be provided. Mosques are sometimes ornamented with passages from the Koran. A few select scripture texts might be written in large characters on the walls of the verandah.

The heathen will listen in a verandah much more readily than enter a room. There should not be too many steps up.

A graphic account of preaching in such places is given in the Memoirs of Lacroix, pp. 148, 152.

Evening Services have sometimes been tried with advantage. The people at that time have, in general, most leisure, and therefore listen with greater readiness. The place should be well lighted up. If three or four converts sing one or two hymns to favorite native tunes at the commencement, a large audience will soon

* Memoirs of Lacroix, p. 151.

assemble. One or two additional hymns may form breaks between addresses, or be sung at the close.

Although a few conversions have been known as the direct consequence of preaching in streets or in houses, it must be admitted that the *visible* results in this respect are lamentably small. A Missionary in North India informed the compiler, that although he had preached nearly every day to the heathen for 18 years, he did not know of a single convert as the fruit. Mr. Lacroix of Calcutta and Dr. Scudder of Madras had to make nearly the same confession.

Dr. Anderson, of the American Board, in a Letter to Dr. Candlish, thus reviews the preaching of Mr. Lacroix :—

" You refer to the late excellent Mr. Lacroix, of Calcutta, in the language of Dr. Duff, as having devoted thirty-six years exclusively to vernacular preaching in all parts of Bengal, with a capacity, and effectiveness, and zeal unrivalled among us ; and yet died mourning over the fact, that very few conversions, indeed, had ever been known to result from his faithful and assiduous ministrations. Dr. Mullens informs me that he has prepared a memoir of Mr. Lacroix, which is soon to be published in London, and I shall defer to his representation of facts. But I made the acquaintance of that lamented Missionary when in Calcutta in the year 1855 ; and while I most cheerfully concur in all you say in his praise, I was greatly pained by my impressions of the chief cause of the failure to which you advert. I did not find that Mr. Lacroix had ever *concentrated* his labors as a preacher, for a long time, on any one point, with a view of making converts and *gathering them into a local Church.* The Church is the proper and effective nucleus of a congregation, as well as the basis of permanent success in the conversion of heathen men. It was making this a leading object, through the grace of God, that brought about the remarkable change in our Ahmednuggur district ; and without some such concentration, some such aim, with faith in the power of the preached gospel, I should never expect to see much success in winning souls anywhere, and still less among the heathen." Page 13.

Though Dr. Scudder occasionally made long tours, he devoted his attention for many years chiefly to one preaching station, close to the principal market in Madras. Yet it is said, that so far as visible results are concerned, he left there " no traces of his labours."*

Some of the causes of the want of success have been noticed. The following remarks by Dr. Caldwell may be quoted in corroboration of the opinion expressed by the Bishop of Calcutta. (Page 103.)

" If the Hindus were usually or easily influenced by arguments addressed to the intellect, the large towns abounding with an intelligent population, would afford the most promising openings for missionary labour; but there are scarcely any people in the world so indifferent to truth in the abstract, so destitute of loyalty to conscience, so habituated to let their convictions and actions go in different directions, as the Hindus; whilst there are scarcely any who yield more readily to the wishes of superiors, the influence of friends, the example of those whom they are accustomed to follow. This is, no doubt, a weak point in their character; but it shows the importance of endeavouring to gain their confidence, and acquire influence over them, if we wish to do them any good. Now, in large towns, the personal influence of the foreign Missionary is as nothing compared with the force of public opinion and the influence of the heads of caste....

" In connexion with all societies that have stations in the cities and large towns, it has been found that the usual routine of preaching and distributing tracts to casual passers by in crowded thoroughfares, and at still more crowded festivals, and superintending small vernacular schools taught by native schoolmasters has been attended with very insignificant results; and apparently for this reason, that personal influence is—the influence of character, station, and neighbourhood—on which so much depends amongst Hindus, is in this system scarcely brought into action at all. This view is confirmed by the circumstances that in those schools and colleges of a superior order established in some of the great towns, in which the Missionaries themselves are the teachers, the influence they

* Proceedings of the Madras Mission, p. 4.

have acquired over the minds of their pupils has been attended with remarkable results."*

Every effort should therefore be made to become personally acquainted with any who are at all frequent listeners. Of course, the enmity of the carnal heart is everywhere the grand obstacle.

Still, preaching in towns is by no means labour in vain. Much knowledge of Christian truth is thus diffused ; faith in Hinduism is being shaken, and the impression is spreading that the Gospel will ultimately triumph. After, it may be, a long course of preparation, the people will at last " fly as a cloud and as doves to their windows."

Present conversions, however, are greatly to be desired. They would be encouraging both to the Missionary and the Church at home. Souls would be saved. Above all, the progress of the work would be accelerated. The influence of converts is one of the most powerful means for spreading Christianity.

Zayats.—This term is familiar to all acquainted with the Missions in Burmah. The following account of them is given on the memoir of Mrs. Sarah Judson :—

" A Zayat is an open shed, used for some public purpose. Zayats are usually erected by the way side, at convenient distances, for affording a temporary shelter to travellers ; and therefore they present favorable positions from which to disperse religious instruction. There are always several Zayats in the neighbourhood of a Kyoung, to which the devotees of Boodh resort to listen to their priests ; and, in general, like the markets of old, they are suitable and popular places for the discussion of all matters of public interest. The Zayats owned by the Mission are occupied all day, either by a Missionary or Native assistant, who converses with those who will listen, and distributes books to those who will receive them ; and though it has been found a wearisome duty, it has been productive of lasting results." Note vii.

* Tinnevelly Missions, pp. 58-60.

Judson spent much of his time in a Zayat. Occasionally for days he had not a single person to converse with. He then went on with translations. At other times he had numerous visitors. Before his death he was privileged to gather a Church of upwards of a hundred communicants, many of them the fruit of his Zayat labours.

Under different titles Zayats are equally common in India. Few attempts have been made in this country to imitate Judson's example, and these few do not seem to have been successful. A Zayat was tried in Calcutta; but as it was not in the native part of the city, it is not surprising that it was a total failure. Mr. Lacroix attended the bazar chapel in the morning, sitting there for two or three hours, for the purpose of conversing with individuals, and hoping to find some inquirers. But Hindus who come individually to ask the simplest explanation from a Missionary or visit him in private, soon become marked men; and no one ventured.*

The plan seems deserving of a better trial than it has yet received. Probably the following system would answer best. Behind the large preaching verandah, mentioned in the preceding section, let a room be built, sufficiently large and airy as not to be injurious to health. Let the Missionary spend, as often as he can, a portion of each day there. His papers should be around him, that he may have work when there are no visitors. In order to attract people, books in demand should be sold on the premises by a native Christian. Some of the most intelligent and thoughtful among the lower classes would thus be drawn to the place, and an acquaintance might be formed with the Missionary. Less suspicion would be excited, as it was not simply a preaching station, and in an inner room vistiors would be less exposed to observation than in an open chapel.

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* Memoirs, p. 164.

In the way of direct visible results, the plan appears as hopeful as that of addressing a fluctuating crowd.

X. VISITING THE HEATHEN, ETC.

Advantages.—Some of these are thus pointed out by Oxenden :—

" We find the following passage in Weitbrecht's Memoir :— 'A friend at Bath lately wrote to me, while you aim at great things for the Lord, yet keep in view the arithmetic of heaven's exalted joy.' 'There is joy in the presence of the angels of God over *one* sinner that repenteth.' We must not only cast our nets in hope of a great multitude of fishes, but put in a line and hook even for one.' We should often think of the pains our Lord and Master took with one single sinful woman at the well of Sychar....

A sermon, however forcible and striking, will often fail to arrest a soul, when a word spoken in private may have a most powerful effect. The person then feels that we are speaking directly *to him.* Thus oftentimes we reap richer and more plentiful fruits from our visits than from our public teaching."*

A Missionary in Calcutta bears the following testimony :—

" Visiting from house to house in the mornings, with the view of conversing on Christian subjects, has been carried on as usual. I am happy to say that I have been more encouraged in this branch of my work among the Hindus, than in preaching to them in the streets. In these visits I have called on all classes of Hindus, and in all cases have met with a cordial reception." Calcutta Report of S. P. G. for 1863, p. xxvii.

A Missionary in Bombay writes :—

" Preaching in shops and private houses has been, I am happy to say, carried on more steadily than before. The number of our hearers is comparatively small, but attentive and respectful. The great difference between street-preaching, and

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* Pastoral Office, pp. 175, 6.

this method is, that whereas by the former we get men who pass by on some business or other and are prompted to stop out of curiosity for a while, their minds of course being busy with different matters; by the latter we secure attention and quietness from those who are partly disengaged, and sit down to listen to us at their ease."—Report of C. M. S. for 1862, p. 36.

The American Jaffna Mission make the following recommendation:—

"Greatly encouraged by past experience, your Committee would urge upon the attention of each Missionary, Pastor, Catechist, the great advantage of *frequent* and *personal* visits to individuals for reading the Bible, for conversation and prayer.

"This is considered a most efficient mode of making known the Gospel. It fastens the nail in a sure place. Christian Schools, where the Bible is made the principal text-book, may do much to remove prejudice and superstition. The eye and soul of the Missionary in addressing assemblies and congregations, have done and may do much more to impress divine truth on the mind of this dark-hearted and deceitful people. But, personal and frequent application of the truth seems absolutely needed, in order to arrest the attention sufficiently to secure the object." Minutes, p. 30.

The Higher Classes.

Neglect by Missionaries.—Many Missionaries act as if the Gospel was to be preached *only* to the poor. Compassion for the humble and despised is a glorious feature in Christianity. Still, the wealthy and noble ought not to be overlooked. In early times this was not the case. Of "honourable women which were Greeks, and of men, not a few" believed. "A great company of the priests were obedient to the faith." It is prophesied of the Church, "kings shall be thy nursing fathers, and their queens thy nursing mothers."

English Institutions are the chief means employed at present to reach the higher classes. As they are limited, however, to a few large cities, and affect directly only the young, visits should also be made to houses. The importance and practicability of this is shown in the

following extracts from the Punjab Conference Report:—

"Captain McMahon said:—A suggestion made by Mr. Prinsep, that Missionaries should send intimation to the head-men of villages, and men of influence and position of their intended visits, is one which I think deserves serious consideration. It recalls to my mind a conversation which took place a few years ago, between myself and a Mahomedan of great intelligence, one holding an important position in Government employ. 'How is it,' he asked, 'that Missionaries never go to visit native gentleman of respectability and position? Many of us would be glad to hear what the Missionary has to say; but we cannot stand in the street to listen, when he is preaching to the crowd; we should lose position, and the respect of our townspeople, were we to do so.' I said I thought, that Missionaries supposed such domiciliary visits to leading men might give offence; but he assured me that, so far from this being the case, it would be esteemed an *honour*; and that the Missionary would always meet with a kind reception. It strikes me that the Native gentry do not receive the amount of attention they deserve; and that, as a class, the Missionary neglects them. Native gentlemen will not stand in the streets with the common herd; consequently, unless a Missionary visit them in their houses, they will not hear the Gospel at all. I think that all such men should be visited; and if the Missionary, according to Native custom, send a messenger to intimate the intended visit, or, at any rate, to indicate the hour at which the Missionary will call, he will generally meet with a polite and kind reception. Probably he will find, that the person has collected some of his friends, to be present at his reception.

"I think that the Missionary should strive to cultivate terms of intimacy and friendship with all the leading men and Native gentlemen living in his district.

"I feel sure that were he to do so, not only might such men themselves be won for Christ, but this intimacy with the leading members of the Native community, would go far to influence the masses in holding the Missionary in like estimation." pp. 89,90.

"The Rev. R. A. Hill, Sealkote, said.—In corroboration of the sentiment expressed by Mr. Prinsep and Captain McMahon, I may be allowed to mention an incident

which took place, in my itinerations in the district of Sealkote, some time ago. As we were about leaving our preaching place in the bazar of Pasroor, one morning, my native assistant and myself were met by a messenger, with an invitation to visit one of the chief men of the place, at his own house; which was in the immediate neighbourhood. This invitation we of course very readily and thankfully accepted. We were led to an open court, almost overlooking the preaching place in the bazar, which we had lately occupied. The Sirdar (chief), who had sent the request, met us here very cordially; saying that he had only partially heard our remarks from his seat, and as he did not choose to associate himself with those whom we addressed in the bazar, he would be glad to hear us *there* in his own place.

"He listened very respectfully; and as we were leaving he invited us to come back again. We made an arrangement to visit him the next day; and he promised to invite some of his friends to be present. On our arrival the next morning, he was waiting for us, with some twenty friends.

"By mutual arrangements these visits were repeated almost every day during our stay in Pasroor; and he came in company with a few of his friends several times to our tent. During our discussions some objections were made; but there was no bitterness. One friend remarked one day, that he had heard that the *Mem-sahib* (Missionary's wife) had been reading to some of the women of the place, and he would be gratified if she would visit his zenana. This she did, and her visit was frequently repeated with gratifying results. If the plan of visiting the more respectable classes of the community at their houses could be carried out, much good would result from it." pp. 92,3.

Hints on Etiquette.—The Hindus, like most orientals, attach vast importance to ceremony. As they are in general very polite themselves, they look on most Englishmen as jungle bears in this respect, who do not "know manners." The true Missionary, desirous of securing a favourable hearing of his message, will give attention to this matter.

In a preceding extract allusion is made to giving notice beforehand of an intended visit. It is consi-

dered an act of rudeness to overlook this. Natives at home divest themselves of nearly all their clothing, and a visitor coming unexpectedly might see them in a condition mortifying to their pride.

The most important point is to use the modes of address current among Native gentlemen when speaking to each other. We attend to it to some extent ourselves. "Don't 'thee' and 'thou' me;" we employ "you," "your honour," "your Excellency," &c. But in the East, it is considered a matter of much greater moment. The Singhalese have about twelve forms of the second personal pronoun, to be used to superiors, inferiors, and equals. If a Missionary addresses a Native gentleman as he usually speaks to his servants, it would be equivalent to styling *him*, "thou fellow." An insult would thus be given at the outset. A little inquiry will soon enable the Missionary to learn the appropriate terms.

Murray's Hand-Book mentions a few things on which the people of India lay great stress:—

"It is considered highly disrespectful to use the left hand in salutation or in eating, or, in fact, on any other occasion when it can be avoided. To remove the turban is disrespectful; and, still more so, not to put off the shoes on entering a strange house. Natives, when they make calls never rise to go till they are dismissed, which among themselves, is done by giving betel, and sprinkling rose-essence; and with Hindus, by hanging wreaths of flowers round the visitor's neck, at least on great occasions. Discourteous Englishmen are apt to cut short a long visit by saying, 'Now go!' than which nothing can be more offensive. The best way is to say 'Come and see me again soon;' or 'Always make a practice of visiting my house,' which will be speedily understood. Or to one much inferior, one may say, 'Leave to go;' or better, 'Please to take leave.' A letter closed by moistening the wafer or the gum with the saliva of the mouth should not be given to a native. The feet must not be put on a chair occupied by them, nor must the feet be raised so as to present the soles to them. One must avoid touching them as much as possible, especially their beards,

which is a gross insult. If it can be avoided it is better not to give a native three of any thing. Inquiries are never made after the female relations of a man. If they are mentioned at all it must be as 'house.' 'Is your house well?' *i. e.* 'Is your wife well?' There are innumerable observances to avoid the evil eye; and many expressions, seemingly contradictory, are adopted for this purpose. Thus, instead of our 'Take away,' it is proper to say 'Set on more;' and for 'I heard you were sick,' 'I heard your enemies were sick.' With Muhammadans of rank it is better not to express admiration of any thing they possess, as they will certainly offer it. In case of acceptance they would expect something of more value in return. Leather is an abomination to Hindus; as is every thing from the pig, as a riding saddle, to the Muslim. When natives of different rank are present you must be careful not to allow those to sit whose rank does not entitle them, and to give each his proper place. Hindus, in general, will not kill insects; and a Rajah will remove a bug from his turban and place it on your carpet with all care. To kill monkeys or peacocks may create a dangerous disturbance, as an order to put dogs to death produced a serious *émeute* among the Parsis of Bombay. Natives, in general, will not kill wolves; to kill a cow is, with Hindus, a crime of the first magnitude." xcix.

Hindus and Muhammadans, like the Jews, look with contempt upon the dog. Heber says of a Hindu who was told to lay hold of his spaniel, "The man made no difficulty, but afterwards rubbed his hand against the side of the ship with an expression of disgust which annoyed me, and I determined to spare their feelings in future as much as possible."

Hough has the following remarks about meals :—

"You should always avoid intruding upon respectable Hindus when at their meals. They have a proverb which enjoins all men to refrain from looking at others while eating: for they suppose the influence of an evil eye to be such as to pollute the food, and cause pain and disease to him who eats it. Consequently the heathen of any caste always retire to a corner, or private apartment, to take their meals: and when a foot is heard approaching, they bend the body over the food, and look around with the apparent suspicion of one who thinks a stranger

is coming to deprive him of his repast. Many of them carry this prejudice so far as to throw away the vessel containing their food, together with its contents, if touched by one of inferior caste: and as they class Europeans with the natives of *no* caste, none but the very lowest of them will eat in our presence.

"Neither is it advisable for the Missionary to admit and converse with respectable natives at his own meals; for they will not fail to observe much that would offend their prejudices, and diminish their respect for his character." p. 85.

Ignorant parents do not like to hear the beauty, &c. of their children praised. They dread the evil eye, and lest some misfortune should befall them. The best mode of noticing children, old enough, is to question them about their studies.

A Hindu does not consider it rude to ask you how much salary you receive, and in general he will estimate your worth by its amount.

Mode of Introducing Religion.—The following remarks are made of Nettleton, who was so useful in America :—

"He had a talent which few possess of introducing religious conversation with individuals of every description. He was rarely abrupt; never harsh, but always kind and affectionate. His first object was to secure the confidence of the individual with whom he was conversing, and to lead him on gradually to a consideration of the importance of religion in general, and then to a more particular consideration of his own spiritual state. When he perceived that an impression had been made, he would follow it up, and watch its progress with intense assiduity."*

Receiving Visits.—Besides paying visits, the Missionary should also encourage people to call on himself. Fox employed the following means :—

"Many grown up natives pay me visits, with whom I have long and interesting conversations. I have adorned the walls of my principal rooms with pictures, some portraits and views, others of birds and animals, and on my table, I have placed a

* Nettleton and his Labours, p. 301.

variety of nicknacks and curiosities,—little mummy figures from Egypt, chimney ornaments from England, a small globe, and these form grand attractions to my visitors, who are as delighted to see these things as a child is to see a raree show. Besides this, fame has carried abroad that I possess some magnetic fish and ducks, and a camera obscura, and other wonderful things from Europe; and I often find after a long conversation on other matters of a higher kind, that I have been favoured with the visit in consequence of my visitor's curiosity to see the wonderful things I possess. I, of course, gladly exhibit them, and so I hope I prepare the way for more confidence and kindly acquaintance with my native neighbours; besides conveying to them as full statements as I can of the way of salvation through Christ. With the younger part of my visitors I find that so simple a thing as a magnetic toy goes to shake their confidence in their heathen miracles, as exhibiting to them the existence of natural wonders greater than those which their people tell them regarding the gods. The fish and the duck that will come when they are called, and have the semblance of life, although they are manifestly only two toys, afford a ready comparison with the idols, which can neither stand nor walk, nor hear nor see, and yet are said to be alive." Memoirs, pp. 223-4.

Evening parties, well conducted, have a very beneficial effect. The compiler has been present at some of a most interesting character at Dr. Wilson's house, Bombay. Hindus will not take even a cup of tea; but a small bouquet of flowers may be given to each on retiring.

Whatever, good in itself, tends to break down the wall of separation between Europeans and Natives, should be encouraged. If any European gentleman of rank at the station is well-disposed, the Missionary should endeavour to induce him to have occasional meetings of the above character at his residence, to which respectable natives should be invited.

Lectures.—Much good may be done among educated Hindus by efforts of this nature. The Government Colleges will continue to attract the great bulk of the youths of wealth and position. Perhaps the chief mode

of reaching them is by means of lectures. "The very word *lecture*," says the Rev. A. Burgess, Madras, "has peculiar attractions to the more advanced Hindu students, whilst the associations of a *sermon* would repel them."

Lectures even on ordinary subjects, like those before the Bethune Society, Calcutta, have a healthy influence. Still more valuable are those addressed to educated Natives on religious inquiry. An admirable series of this nature was recently delivered in the Cathedral, Calcutta. Occasionally some of the lectures are printed. The Missionary should endeavour to obtain copies of them.

Magic Lantern.—This has been successfully employed to collect audiences. It is especially adapted to persons of a lower intellectual grade than those who can appreciate lectures, though it is attractive, more or less, to all. By a judicious selection of subjects, much knowledge of the highest value may be imparted in an interesting and impressive form. Tickets of admission may be distributed beforehand, to guard against crowding and the presence of a mob.

Native Music.—This powerful instrument has been greatly neglected. There are scarcely a dozen *European* Missionaries in India who know any thing of, or seem to care anything about, native music. Several Missionaries of the *American* Board, however, have paid much attention to the subject. With our usual self-complacency, we think *our* music the best, and all our efforts are directed to teaching *it* to the natives. The success varies in different parts; in some cases fair progress is made, in others it is very different. After the lapse of twenty years, the compiler has a vivid recollection of the first singing he heard in a Native Christian congregation in Ceylon. In spite of the interest and solemnity of the occasion, it was with the utmost difficulty he could refrain from laughing outright at the ludicrous discord.

The people of India are as fond of their national music as we are of ours. Though the young may be familiarised to English airs and enjoy them, it is different with the adults. Any music which they can appreciate must be their own. Poetical compositions set to well-known favourite native tunes, might be as useful in India as the hymns of Luther were in aiding to bring about the Reformation in Germany.

The people will sit for hours while a religious teacher celebrates the praises of some god, with singing and instrumental music. The Ahmednuggur Missionaries have turned this to account. One or two of the Native Christians are good poets, and several can sing and play on musical instruments. Compositions have been written on several subjects, as True Humility, a Comparison between Christ and Krishna. The leader sings, while his companions join in the chorus. After a few verses are sung, an exposition of the song is given, and a few remarks are made, usually in the style of a recitative, the key of the previous tune being preserved. To prepare the way for the next subject, a suggestion is made, or a question asked, and then immediately follows the next song, in which the question is answered.

The same Native Christians visited many parts of the neighbourhood, accompanying the singing with instrumental music. The people came in crowds. The Report thus notices the effect produced :—

"In two or three places the hearers were so interested that they demanded the singing should be continued the whole night, declaring that they did not wish for rest, so long as they could have such entertainment. The singing of these Christian songs has been the means of bringing the truth to the ears of many who would never before listen to the important declarations of the word of God, and in the case of some the tears running down their cheeks have testified to the deep interest of their hearts."

The Report justly says, "It gave to some of us

new ideas in respect to the use that may be made of the native music of this land."*

XI. INQUIRERS.

Difficulties.—It has already been stated, that one of the sorest trials of the Missionary in India is from the worldly motives of persons who profess concern about religion. A quotation on the subject was given from a paper by Mr. Lacroix. The evil is worst perhaps in North India, where in some cases men, as in the middle ages, go from one Mission to another, where they are supported as inquirers and subsequently baptized. Generally they decamp after committing some theft or other criminal act. The Rev. H. W. Shackell refers to an itinerant preacher, who had been twice baptized, and had either poisoned or attempted to poison his wife.† A Missionary informed the compiler that he himself had baptized the same man twice!

So wide-spread is the idea that an inquirer secures employment, that a heathen, when spoken to on the subject of religion, has said, "I have a situation; why should I become a Christian?" The Rev. F. E. Schneider, of Agra, says:—

"In no previous year have I had so many inquirers as in the past. In most cases, however, the motives for embracing Christianity were chiefly the desire to find employment and to have their bodily wants provided for, which was increased by the pressure of the famine. It is only in a few instances that the wants of the body have been the cause to lead souls to Christ, to embrace Him as the only Saviour from sin and its evil consequences. Experience has taught me not to be in a hurry in baptising inquirers, but to have them first properly instructed, and to inquire well after their motives; for it is a fact, that many new converts have, after

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* Report for 1862, pp. 14,15.

† Missionary Notes and Queries for 1864, p. 37.

their baptism, not adorned their Christian profession by a becoming walk and conversation; and so have even proved great offences and stumbling-blocks to the cause of Christ. There is also this idea becoming prevalent among converts, that when they are once baptized, the Padre, or the congregation, must also provide for them. I have almost come to the resolution not to baptize an enquirer till I know how he may be able to support himself in an honest way, for if his bodily wants cannot be supplied, he will only be a burden and disgrace to the Church."*

Hough remarks :—

"Notwithstanding all that is said about the invincible prejudices of Hindus, a very small temporal advantage would induce many of them, even those of the highest caste, to embrace Christianity."†

Buyers observes :—

"This circumstance (the British being the rulers of the country, and the supposed distributers of patronage and wealth) has, no doubt, led some of the more ignorant of the Natives to imagine, that, if they were to adopt the religion of the English, they would likely obtain some situation or employment, that would more than recompense them for the loss of caste and former connexions. This is most frequently the case with persons who are in some way or other on bad terms with their relations."‡

Mr. J. P. Raow may be considered the exponent of the ideas of many Native Christians in North India :—

"If they (Missionaries) gave education to their inquirers, and ultimately to their converts and prepared them for such employment as the converts *liked*, and sent them into the world to support themselves, and to bear their own burdens, I think they would thereby fulfil both a moral and a religious obligation. For it is certainly incumbent upon Missionaries that they should thus provide for every one who embraces Christianity, and make him independent."§

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* Church Missionary Report for 1861-2, p. 121.
† Missionary Vade Mecum, p. 112.
‡ Letters, p. 243.
§ Punjab Conference Report, p. 217.

Motives of Inquirers.—These depend, in a great measure, on the circumstances of each case. Where the persons are ignorant heathen, who have only heard of Christianity by report, or had no regular instruction, it must be expected, that their objects will be almost entirely of a worldly character. Higher motives may be looked for in persons, especially of some intelligence, who have heard the Gospel repeatedly.

Some of the leading motives may be noticed.

The Hope of Protection.—The poor in India are subjected to a great amount of oppression, and to many illegal demands from landholders and petty Government officials. The expectation that the Missionary would free them from these, has induced numbers to place themselves under instruction. A Native Government Officer once said to some Native Christians in Tinnevelly, " Give me a present and I will send in a correct report." The reply was, " If you send in a false statement, we shall report you to the Missionary !"

A desire to rise in the social Scale.—Through several parts of India, the degraded castes are becoming a little enlightened, and consequently dissatisfied with their condition in Hindu society. The compiler was told of some scavengers who offered to become Christians in a body, if they were made ordinary servants ; of others, who were debating with themselves whether they would attain a higher position by becoming Christians or Muhammadans.

Assistance in Lawsuits.—The Hindus are notorious for their litigiousness. It has been mentioned (Page 82) to what extremities they will resort to gain their suit. Strange as it may seem, one mode of frightening their opponents is to threaten to become Christians! This will have influence chiefly over relatives, and, to some extent, over persons in the same village. Entire strangers, or persons of different caste, will not be affected by any such reported intention ; so the pro-

fessed inquirers consider that they must actually join the Christians. As the Missionary belongs to the same "caste" as the judge, and may perhaps be on friendly terms with him, they hope through him to be successful. Their case may be good or bad; but in India few native suitors look for mere justice in law-courts.

Some years ago, in the north-eastern parts of Tinnevelly, about 2,000 persons placed themselves under Christian instruction. It excited great hopes at the time. Soon they nearly all relapsed. They had a dispute with the zemindar. Either it was adjusted to their satisfaction, or they despaired of effectual help from the Missionary, so they went back to heathenism.

Hope of Employment.—This has already been noticed. Sometimes it is not looked for directly from the Missionary. Persons above the lower orders seek to obtain through his interest some Government appointment. The Rev. C. D. DuPort, says :—

"The Secretary himself can recall during the present year four distinct instances of interviews sought from him, and inquiries urged upon him, relative to the solemn truths of the Gospel, by natives of a refined and educated character, in which the readily discovered motive of the inquirers was to obtain through him some introduction or recommendation to certain individuals of influence with whom he was known to be personally acquainted."*

Expectation of Support.—Some years ago, especially in the Bengal Presidency and in the district of Tanjore, this operated to a considerable extent. Although such a hope can now with reason be cherished only by a few aged poor, the *idea* is still prevalent to some degree among the heathen.

Family Quarrels.—The relations of a youth who had received an English education wanted him to marry contrary to his wishes. He attempted to get out of it by going to a Missionary at the head of an

* Report of Bombay Committee of the S. P. G. for 1863, p. 8.

Institution, professing his desire to become a Christian. So with others.

Desire to Cavil.—There are some who wish to examine into Christianity in order to find out arguments which may be used in opposition.

Curiosity.—To some extent, the Hindus resemble the Athenians in their love of hearing any thing new. Christianity is the professed religion of the rulers of the country, and some wish to know a little about its nature. The feeling in general, however, is not strong.

Temporal Calamities.—A man's son gets sick; offerings are presented to idols, or demons, and vows made for his recovery; but the child dies. In some cases the father thinks his gods powerless and resolves to become a Christian.

Influence of Relatives.—The fact that some influential relatives have become Christians, is one of the most powerful motives with Hindus. The Missionary may work family relationship with much success.

Mixed Motives.—A large number of inquirers, while mainly actuated by the hope of improving their temporal condition, have also some impression that Christianity is more suited to the wants of men than heathenism. They see, to some extent, the folly of idolatry, and they feel the need of a Saviour. In many, however, the higher motives are very slight—amounting to little more than an idea that Christianity *may* be beneficial in another world as well as in the present.

Sincere Desire to know the Truth.—Though there are *few* who are thus animated, blessed be God there are *some.* They are a recompense to the Missionary for many a weary day of apparently fruitless toil. There are converts, who, so far from gaining in a worldly point of view, have had to "endure a great fight of afflictions," to surrender all for Christ. Still, this desire to become acquainted with the Gospel is in most very faint at first, and requires much fostering treatment. The Missionary must be animated by the

spirit of Him of whom it is said, "A bruised reed shall he not break, and the smoking flax shall he not quench."

Treatment of Inquirers.—In few respects do young and old Missionaries differ more than in the feelings with which they listen to professed inquirers after the truth. The former, in general, regard them somewhat like the Philippian jailor, supposing them to seek only the salvation of their souls. The latter, taught by bitter experience, almost instinctively say to themselves, "What temporal object have these men in view?" The proportion of sincere inquirers varies much under different circumstances. It is smallest, of course, when converts have much to lose and little to gain. But, taking the whole of India, it may probably be safely said, that in *at least* nine cases out of ten some worldly object is the ruling motive.

Some may be inclined to advise, "Have nothing to do with any except those who are actuated by some concern, however slight, for their souls." To have followed this course would have lost numbers, who subsequently became ornaments of the Native Church.

Buyers says :—

"It ought, not, however, to be supposed, that all who come at first from such worldly motives as inquirers, are to be unceremoniously rejected; the case is often very different. Some of the most decidedly pious and consistent converts have first come about the Missionaries in this way, and have found good to their souls. Some family affair, such as a law-suit about property, &c. has sometimes been the means of setting a man free from the trammels of relations, and the fear of breaking caste: so that he has been at greater liberty to follow any convictions that he may have received; and hence he is in a state of mind more favorable to his making a change and is not, therefore, so fortified against what he hears. Some, whose first steps towards Christianity have been of this doubtful description, have even turned out good, faithful, and zealous preachers —the state of their minds on worldly subjects having been

over-ruled for the good of their souls, by bringing them into contact with the Gospel." Letters, p. 243.

The Rev. J. T. Tucker, a "laborious and successful Missionary of thirty years standing," mentions the following as one of the causes, humanly speaking, of the success in Tinnevelly:—

"The not hesitating to receive people who come to Christianity with mixed motives, is another cause of our success. This is a question concerning which the good Mr. Ragland differed from many of his brethren, but it is a question that the Missionary ought thoroughly to sift and act upon according to his conscience. My own opinion and practice now is, that we are not justified in refusing to instruct the Gospel to any soul who is willing to learn, whatever be his motives. If they are worldly, it is well to know them, that the Missionary may know how to instruct his disciple to seek first the kingdom of God and His righteousness. In my own experience, I have met with two distinct classes of persons who offer to place themselves under instruction; (1.) A class of people who have frequently heard the Gospel preached, and inclined to join it, and moved at last to do so by some worldly trial coming upon them. Such I would always receive. (2.) Another class, who, when they get into a law-suit, think, by becoming Christians, to frighten their enemies, and make them compromise. Such individuals I always keep at a distance, but do my best to teach them the truth." *C. M. Record*, July, 1862.

Still, there are dangers. Buyers adds to his remarks already quoted:—

"This state of things, however, has, I fear, introduced not a few into the Christian body, whose faith has not been sincere; and perhaps, in some instances, has mingled a little of worldly leaven with the motives of individuals, whose real faith, as evinced by their conduct, it would be impossible without a violation of charity to deny."

The young Missionary should study the excellent Papers on Inquirers read at the Punjab Conference, with the discussion that followed. Cases vary so much, each requiring different treatment, that space will not permit the necessary remarks.

When the motives are manifestly worldly, the course followed by our Lord, noticed by Mr. Tucker, should be pursued. (John vi. 26, 27.) The professed inquirers should be pressed to ponder the question, " What is a man profited, &c. The Rev. R. Clark says :—

" Even when a man bears deceit and selfish motives, on his very countenance, let us seek to bring God's word home to his heart, with the burning words of love and anxiety for him. Let love, the secret of all Missionary and ministerial success, be imprinted on the Missionary's face ; and the more so, the more the apparent inquirer may seem to need it. However depraved or worldly, let him be attracted and instructed. .... Whoever he may be, or whatever may be his motives, the Missionary's one object is to bring his soul in contact with the word of God, and the powers of unseen things. Let him tell him of righteousness, temperance, and judgment to come ; of the uncertainty of life ; of the death in sin and life to righteousness ; and especially of Him who came on earth to give repentance and forgiveness of sins, through faith in his death and passion."*

Experience, however, would seem to show, that where the great motive is the hope of *direct* temporal gain, good is done only in very rare instances. Rhenius says of beggars, who were instructed weekly when they received an allowance of rice, " They seem to rejoice only in the food which perisheth."† The Missionary may probably spend his time more profitably on others.

When temporal benefits are hoped for only *indirectly*, as protection, &c., the prospects of doing good are far greater. Unless the people aim at something positively wrong ; where desire, for a Catechist even from very mixed motives, is expressed, the compiler would say to the young Missionary, send one, *but be sure of your man.* A Catechist with little prudence or strength of Christian character would perhaps do mischief ; while, on the contrary, a wise, tried agent would not mix himself improperly with temporal matters, and through

* Punjab Conference Report, p. 205.
† Memoirs, p. 422.

God's blessing, gradually lead the people to a better state of mind.

The instruction of sincere inquirers will form one of the most delightful parts of the Missionary's labours.

Temporal Support.—The question whether any support should be given to inquirers was considered at the Punjab Conference. With regard to one class there seemed no difference of opinion. The Rev. J. S. Woodside said in his Paper :—

"I would here earnestly protest against furnishing temporal aid to a class of men who run about the country, from mission station to mission station in the garb of inquirers, or even baptized Christians. These are mere vagabonds, utterly unworthy of help, or any countenance whatever. The funds of the Church should not be wasted upon such worthless characters. In devising any general system of aid, great care should be taken in making a selection of beneficiaries. So far as my experience goes, the *really deserving* are unwilling to ask for help ; whereas the worthless, and unprincipled, are never satisfied. Vagrancy is the great blot upon the indigenous Christianity of India ; and no friend of Christ, be he a Missionary, or any other class, should encourage a practice so utterly destructive of all self-respect in the individual, and so disgraceful to the cause he represents."

It is the pecuniary aid given to such men which has led to persons being baptised two or three times. Mr. Woodside states that, "Vagrancy is the great blot upon the indigenous Christianity of India." This was based upon North Indian experience. There are isolated cases everywhere, especially in towns ; but "vagrancy" is by no means common among the bulk of Native Christians.

When the Missionary meets with a "vagrant" inquirer, it is wise to ascertain the place to which he belongs. If there is a Mission in the neighbourhood, he should, as a general rule, be sent there for instruction. At all events, reference should be made to the Missionary in charge.

Brown quotes the following with regard to the support of inquirers :—

"The practice of supporting the Catechumens during the period of their preparation is now given up, as it was found that many, particularly, in seasons of scarcity, desired instruction, not for the sake of learning the things which belonged to their everlasting peace, but merely to obtain a supply of their temporal necessities ; and on obtaining this, they went away and were never heard of. The Missionaries, therefore, made a new regulation, by which they agreed to give no assistance to such as lived in the town, except in very urgent cases. Those from distant places, they instruct in the forenoon, order them to work in the afternoon, and then give them the usual portion."*

At the Punjab Conference, several, deeming it important to teach from the outset, that "if any would not work neither should he eat," recommended that inquirers should be made to work at *suitable* employment some part of the day. Others, thought that hospitality should be shown for a time to apparently sincere inquirers.

The Rev. R. Clark observed :—

"I am not anxious for work to be always had at once for every inquirer. If it is worth his having, he may be an inquirer merely to get it ; it is not worth his taking, it may give him an idea, that we seek to get work from him at a less expense than we could otherwise obtain it. In any case, when work is connected with his teacher, it seems to draw away his thoughts from the one great object, on which we desire to fix them."†

The Native Christians will, in most cases, be better judges than the Missionary of the motives of inquirers. Where they are at all numerous, any support to inquirers may, with advantage, be made to devolve principally upon them.

However, in many parts of the Mission field, difficulties of this nature will not be much felt.

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* Propagation of Christianity, Vol. II., 180.

† Punjab Conference Report, p. 209.

Discouragement to be guarded against.—Hough has the following remarks:—

"Many an inquirer will come day after day, listen attentively to what he hears, avow himself convinced of its truth, and seem to promise well; when, just as their teacher is beginning to rejoice over them as 'brands plucked from the burning,' he will be disappointed, perhaps grieved at heart, by the detection of their real motives. He cannot but feel it very hard to preserve a true Missionary spirit under the repetition of such disappointments. But let him not be discouraged. He should be particularly on his guard against the feeling of distrust towards all future inquirers. Such a feeling may naturally be expected to arise in his mind, under circumstances so painful; but he should instantly repress it. For, although hitherto all may have been hypocrites yet the next may prove a sincere disciple, who would be disheartened by an apparent suspicion in his teacher, and retarded in his progress. *Caution* ought never to be confounded with *suspicion*. To be *cautious* in the admission of candidates for baptism, will always be the Missionary's duty. But to *suspect* them without cause, would tend to hurt his own spirit, and to chill his love for them and others; while to manifest that suspicion by a repulsive manner would generally shut the mouth of an humble inquirer and make his spirit sad. However difficult the task may be, yet the Missionary should endeavour to keep his mind free from distrust, and his heart warm with affection; that he may be ready to receive every one in future with the same kindness and attention which he would have shewn if he had never been deceived."*

Mission Agents and private Christians should be encouraged to bring inquirers to the Missionary. Sattianadan, one of the most laborious and useful Native Ministers in South India, was thus brought, when a heathen, to Swartz. If the Missionary's servants are heathen, he must especially guard against their repelling inquirers. The heathen cook of a Missionary in the Telugu country drove away some inquirers, chiefly because they were low caste. Providentially they sat down where the Missionary saw them. This

* Missionary Vade Mecum, p. 115.

was the beginning of a promising Mission. In general, domestics will do what they can to gain "Master's favor." When they understand that the Missionary is pleased with those who bring inquirers, they will rarely act in the above manner.

Baptism.—This is very different from receiving persons under instruction. Dr. Caldwell remarks :—

"It is desirable to mention here, that what I have said respecting the influence of secular motives refers exclusively to the reception of persons, in the first instance, under Christian instruction as catechumens, not to their subsequent reception by baptism into the Christian Church. If a person wished to receive baptism, and it were certainly known that he was influenced by secular motives, I would never consent to desecrate the sign and seal of regeneration, by administering it to a person who was so obviously unfit to receive the spiritual blessing. In such cases our rule should be that which was expressed by Philip to the Ethiopian eunuch, 'If thou believest with all thine heart, thou mayest.'"*

The standard for baptism varies in different Missions. Mr. Woodside says :—

"Some in imitation of what they suppose to be Apostolic example, administer baptism to any who are willing to receive it, without any preliminary training whatever. I know a Missionary who baptised a number,—I think eight persons, at his first interview with them. He afterwards thought he had been too hasty. Another distinguished Missionary writes,—'I know people that catch a wild coolie, make him do housework for three weeks,—and then the man is a Christian.' On the other hand, I have known candidates for baptism to be held back from the ordinance, month after month, and year after year, waiting for evidences of more complete preparation. The truth seems to be, that errors may be committed on both sides ;—on the one hand, by too great haste ; and on the other, by too much delay. It is evident, from the last great command of the Saviour himself, that teaching was intended to precede baptism. It is also evident from Apostolic example, that an intelligent assent to the doctrine of faith in Christ, and a manifestation of a personal interest in him, were considered necessary."†

* Lectures on the Tinnevelly Missions, p. 116.
† Punjab Conference Report, p. 198.

Some Missionaries have two standards—a lower for baptism, a higher for the Lord's Supper. A certain amount of Christian knowledge and a corresponding outward walk, are sought for the former ; true conversion, as far as it can be ascertained, for the latter. Other Missionaries hold that the Word of God does not recognise two standards, and require the higher test for baptism, which carries with it admission to the communion.

Certificates of Baptism.—These should be given with care. Not long ago, a great scoundrel deceived a young Missionary and obtained a certificate of baptism, recommending him as now a brother beloved. The use he made of it, was to go begging among Europeans, showing the certificate, and thus obtaining money to spend in debauchery.

XII. NATIVE CHRISTIANS. GENERAL VIEW.

Roman Catholics.—The following table will show the number and distribution of the adherents of the Church of Rome :—

	Priests.		R. Catholic Population.		Schools 1862.		Schismatics 1862.	
	1852	1862	1852*	1862	No.	Pupils.	Priests.	People.
Eastern Bengal...	4	8	13,000	6,476	7	235	4	2,173
Western Bengal	10	28	15,000	17,000	8	850	4	300
Patna	12	18	3,200	8,383	8	192	one	none
Agra	21	25	20,000	20,313	14	1,025	one	none
Bombay	31	45	18,800	17,500	19	1,000	33	30,000
Mangalore	22	35	16,456	44,000	10	635	12	9,000
Vizagapatam	12	17	6,250	8,558	19	656	1	1
Hyderabad	6	9	4,000	4,680	8	350	2	1,000
Mysore	12	18	19,000	17,100	18	680	none	none
Madras	17	15	41,400	36,426	45	2,300	13	5,570
Coimbatore	10	19	20,000	17,000	4	256	1	1,200
Pondicherry	41	58	96,550	107,136	64	900	4	3,329
Madura	38	46	150,000	141,174	16	1,400	15	25,000
Quilon	18	24	44,000	50,000	17	1,130	7	7,000
Verapoly	441	368	228,000	230,000	300	6,840	20	5,000
Jaffna	15	24	50,500	55,237	48	1.538	1	700
Colombo	19	22	100,000	97,708	48	2,620	1	48
	729	779	846,156	878,691	653	22,657	118	90,321

* Estimated Numbers.

The Madras Catholic Directory, on which the above Table is based, gives the fullest summary the compiler has met with respecting Roman Catholic Missions in India. It may be obtained annually by remitting 1 Rupee 2 Annas to the Catholic Book Depository, No. 2 Armenian Street, Madras.

Protestant Native Christians.—Zeigenbalg and Plutscho, the first Protestant Missionaries to India, landed at Tranquebar in 1706. Kiernander, the first Protestant Missionary to Bengal, proceeded from South India to Calcutta in 1758. In the Bombay Presidency, Protestant Missions seem to date only from 1813. Converts are by no means equally distributed. Out of 138,543 in India in 1862, about two-thirds were to be found within a radius of a hundred and fifty miles from Cape Comorin. 94,540 were Tamils; next to them were Bengalis, 16,277 in number. The following Tables, based on returns obtained by Dr. Mullens, give the statistics of Protestant Missions in 1852 and 1862, with the Societies.

Arranged according to Languages.	European Missionaries.		Native Ministers.		Native Catechists.		Communicants.		Native Christians.		Boys' Schools. Vernacular Day Pupils.		Boys' Schools. Boarding Pupils.		Boys' Schools. Anglo-Vernacular Pupils.		Girls' Schools. Day Pupils.		Girls' Schools. Boarding Pupils.	
	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862
Assamese	10	6	...	...	5		36	84	119	190	490	422	56	...	...	..	6	...	38	...
Bengali	65	65	1	16	10.	14	3043	3616	13,379	16,277	4967	3061	528	480	5979	6790	561	970	642	684
Canarese..	34	47	4	6	32	42	514	1065	1301	2640	1740	2499	102	144	629	1107	180	431	106	149
Gujarati	8	6	...	1	5	7	24	74	105	385	375	653	...	3	20	112	39	49	20	3
HindiUrdu, Punjabi	73	126	2	9	56	123	739	1573	2205	5720	4229	5161	207	632	1614	5792	287	871	190	838
Khassiya	1	2	...	...	...	4	23	45	100	184	60	400	19	...	26	...	17	18	11	...
Kole..	2	7	...	...	...	6	34	399	62	2400	...	...	34	58	...	...	...	..	16	33
Malayalim... ...	18	23	2	7	43	87	1458	2534	6027	1,222	2994	2993	162	186	213	275	325	783	242	262
Marathi...	24	33	4	11	10	46	281	929	678	1979	3385	1500	21	109	1264	1781	1213	1123	81	266
Oriya	11	12	...	1	17	19	287	431	906	1123	151	174	136	87	...	55	10	14	108	112
Pushtu	...	7	...	...	...	...	...	2	...	4	...	...	...	...	...	232	...	...	...	...
Sindhi..	1	3	...	...	...	2	...	19	...	44	...	...	...	..	...	112	...	...	...	...
Singhalese	15	20	19	34	56	61	2329	2739	12,030	12,577	4856	5764	74	78	93	484	1316	3202	34	44
Tamil...	108	132	19	53	368	778	9281	17,212	74,370	94,540	23,483	20,901	985	825	4390	5747	7494	7934	1183	1534
Telugu	19	23	1	4	14	39	361	527	897	4531	774	1330	89	116	334	880	71	482	107	175
Arranged according to Presidencies.																				
Bengal	102	113	1	17	130	189	3,500	4,719	14,778	20,774	6470	4820	790	695	6005	7119	669	1031	830	946
N. W. Provinces, Punjab	64	119	2	11	49	118	678	1,488	2032	5,301	3707	4398	191	564	1754	5978	242	879	175	719
Bombay	31	40	4	10	16	53	289	965	744	2,231	3480	2107	21	112	1144	1787	1222	1157	101	269
Madras	158	210	21	60	405	903	10,662	20,218	76,591	110237	24.445	5061	1165	1185	4286	6836	6639	8988	1470	2019
Ceylon..	37	37	23	42	98	102	3,281	3,859	18,046	15,273	9,402	8226	247	164	1373	1657	2747	3844	203	145
Total.....	392	519	51	140	698	1365	18,410	31,249	112191	153816	47,504	44,612	2414	2720	14,562	23,377	11,519	15,899	2779	4098
Burmah...	...	22	...	43	...	411	...	18,439	...	59366	...	3778	...	438	...	586	...	963	...	103
Total	...	541	...	183	...	1776	...	49,688	...	213182	..	48,390	..	3158	...	863	...	16,862	...	4201
Punjabi...	10	24	1	3	2	12	22	149	98	432	268	832	...	13	290	166576	...		18	109

Societies.	European Missionaries.		Native Ministers.		Native Catechists.		Communicants.		Native Christians.		Boys' Schools. Vernacular Day Pupils.		Boys' Schools. Boarding Pupils.		Boys' Schools. Anglo-Vernacular Pupils.		Girls' Schools. Day Pupils.		Girls' Schools. Boarding Pupils.	
	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862
Amer. Baptist Union	10	7	...	1	7	5	46	77	139	143	460	122	60	5	...	50	2	12	44	12
,, Board	39	32	...	15	76	145	958	2253	6603	8414	5148	2183	222	93	850	370	1314	571	153	136
,, Dutch Reformed	1	9	...	1	...	6	2	232	2	796	...	179	..	21	...	...		...	...	18
,, Evan. Lutheran	4	4	..	...	1	12	40	174	164	367	150	131	...	3	...	99	...	92	...	18
,, Free Will Baptist	3	4	...	1	4	4	31	70	156	180	70	48	36	15	...	...	6	6	2	20
,, Meth. Episcopal	...	17	...	...	..	13		92	...	305	..	442	...	65	...	301	..	86	.	98
,, Presb. Mission	25	24	2	2	16	21	151	296	407	777	706	1580	48	94	963	2250	63	197	62	96
,, United Presbyterian	...	4	..	2	...	..	...	9	...	12	..	100	...	10	..	...	...	...	...	..
Baptist M. S.	32	41	2	7	86	119	1541	2006	4314	7659	2641	1804	19	47	353	753	211	156	98	191
Basle M.	26	43	1	2	35	32	637	1420	1366	2997	1699	1599	105	158	110	474	127	175	120	185
Berlin Evangelical	9	16	..		2	10	61	468	152	2631	530	358	60	99	...	120	47	15	31	89
Church M. S.	80	116	15	30	146	392	5602	8779	38,795	55,932	14,640	12,996	1019	1261	2185	5513	3507	5752	1071	1619
Est. Church Scotland	4	7	...	3	3	10	58	162	234	307	637	195	7	38	2350	1491	378	944	21	95
Free Church Scotland	17	17	5	13	23	39	111	406	281	772	1213	1047	..	3	4714	4766	1398	1815	93	192
General Baptist	8	8	...	...	13	15	256	361	750	943	81	126	100	72	...	55	4	8	79	93
Irish Presbyterian	8	6	...	1	5	7	24	74	105	385	375	653	...	3	20	112	39	49	20	8
Leipsic Ev. Lutheran	6	12	..	2	2	58	768	4134	3090	5119	763	787	31	33	20	243	61	75	24	89
London M. S.	48	46	4	7	173	275	1365	2045	20,317	27,218	9834	7999	263	352	1739	2717	1313	2307	547	604
Morav. Episcopal	...	3	...	.	...	...	..	.	...	..	...	12	...	11	...	...	...	22	...	...
Prop. Gospel Society	37	46	9	30	78	163	4840	5583	25,675	32,902	4851	7652	400	383	470	1713	1247	2329	285	393
Un. Presb. Ch. Scotland	...	5	...	...	...	3	...	...	...	...	...	122	..	...	...	170	...	.	...	4
Welsh Calv. Methodist	2	4	..	...	2	7	28	61	105	210	94	400	19	...	45	280	34	18	11	...
Wesleyan M. S.	22	40	14	24	26	28	1846	2517	9398	5677	3344	3935	22	21	718	1890	1266	1272	42	108

Original Castes.—It has already been stated, how much each caste is isolated, any movement being confined to its own limits. People in England do not discriminate—to them all Hindus are much alike. Indeed, Missionaries have been charged with being as proud of their high caste converts, as before the Mutiny European Officers were proud of their high caste Sepoys. This assertion is made in sheer ignorance. There may be a vast difference between the baptism of a Kulin Brahman and that of a Hindu scavenger. Both *may be* equally sincere; but any man of experience will remember, that the former has every thing to lose, while the latter is placed in a higher position in the social scale. The former may become a Professor in a College and write a book like, " Dialogues on the Hindu Philosophy "; the latter may never learn even to read. The question has also another aspect of great importance. The conversion of a Brahman tells upon all Hindus; the baptism of a scavenger, so far from being an argument with the masses in favor of Christianity, has a contrary effect. The compiler utterly repudiates any caste-feeling—the whole system he detests intensely. Still, it cannot be ignored. As one of the greatest obstacles to the progress of the Gospel in India, it deserves the most careful investigation. It is very desirable to have, in addition to the numbers, a list of the castes from which Native Christians in India were originally drawn. Of course, it is impossible to tell in some cases, as with regard to orphan children in North India. Generally, however, it may readily be ascertained. The Bishop of Calcutta remarks in his last charge :—

" It is notorious that the only large amount of Missionary success in India has been gained among the aborigines of the country, and others unfettered by caste, free from the influence of Brahmins or Buddhist priests, and comparatively free from the bondage of an idolatrous superstition. The three most conspicuous triumphs of the Gospel in this country have been won

by our own Church in Tinnevelly, by the Lutheran Mission of Pastor Gossner in Chota Nagpore, and by Judson and his American brethren among the Karens of Burmah." p. 17.

Judson compares the difference between labouring among the Karens and Burmese Buddhists, to offering to fill two jars with pure water, one of which is empty, the other full of stinking petroleum.

Several of the few converts from the high castes are the result of education. In 1852 an interesting list was published of 107 converts from Schools in Calcutta. Of these 31 were Brahmans, including 11 Kulins, the highest class; 36 belonged to the writer caste; two were Rajpoots; five were sons of Zemindars or landholders; five were weavers; of goldsmiths, braziers, blacksmiths, and carpenters, there were one each; the castes of the remainder are not given. In 1862, there were 44,361 Native Christians in Tinnevelly; but there has been only *one* Brahman convert. No statement seems yet to have been published with regard to the original castes of the Tinnevelly Christians. The Rev. W. T. Satthianadan, Native Missionary, roughly estimates the Shanars, or Palmyra climbers, at nine-tenths of the whole. The Revs. J Duthie, J J. Dennis, F. Wilkinson, and F. Baylis, in charge of the London Mission Stations of James' Town, Nagercoil, Santhapuram, and Neyoor, in South Travancore, which adjoins Tinnevelly, have kindly furnished the following statistics:—

Original Castes.	James' Town.	Nager-coil	Santha-puram	Neyoor.	Total.
Brahmans	0	5	0	1	6
High Caste Sudras	5	6	0	4	15
Shanars	2,500	1,805	2,900	6,000	13,205
Parialıs	142	1,099	157	150	1,548
Pullars	11	80	16	...	106
Barbers, Washermen, &c.	144	314	80	345	883
	2,782	3,209	3,153	6,500	15,763

The Church Missionary Intelligencer states of the Malayalim Christians, 7,919 in number, connected with the Society in North Travancore, "The majority of our converts have come" from the "Low Castes."*

The American Madura Mission Reports furnish admirable Statistics. The Report for 1863 gives in detail the castes from which the converts at each station were drawn. The more important may be mentioned: Pariahs, 2,830 ; Shanars, 786 ; Pullars, 759 ; Vanneyars, 368 ; High Caste Sudras, 243 ; Telugu Settlers, 177 ; Barbers, 108 ; Shoemakers, 54 ; Kullars (Thieves) 53 ; other castes or castes unknown, 378. Total, 5,756.†

The Rev. C. S. Kolhoff says, that of 4,463 baptised Christians in the Tanjore, Trichinopoly, and Cuddalore Missions of the S. P. G., 2,407 are Pariahs and Pullars ; of the remaining 2,056 about one-fourth are Vellalars (the higher class of Sudras), and three-fourths Ambalcaram, &c. (the lower classes of Sudras). There are no Brahmans.

The Rev. J. Clay states, that of 2,096 persons under Christian instruction connected with the S. P. G. Mission in the Cuddapah district, 5 are Sudras and 2,091 Mâlas, or Pariahs.

In the Ahmednuggur district there are 592 baptised adults connected with the American Mission. At Ahmednuggur there are a few high caste converts ; but the compiler cannot give details. At three rural stations, out of 213 members, 209 were Mahars and 4 Mangs.

The compiler is unable to give any information about the castes of converts in other parts of India.

It will be seen that the Shanar caste, though comparatively very small, has furnished a large proportion of the converts. The Shanars rank among the highest

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* Vol. xiii. p. 215.

† The return seems incomplete, as the total should be 6,391.

of the low castes. They are, in general, a hard-working, temperate people.

Converts from the caste known as Pariahs, Mâlas, and Mahars, are next in number. Europeans often consider the Pariahs as out-castes; but this is not correct,—they are only very low in the scale. They derive their name from *Parrai*, a drum. Their special office is to beat the drum on festival occasions. As already mentioned. some of them are great sticklers for caste. In the Madura district, there are said to be 28 divisions of Pariahs. Dr. Wilson of Bombay thus describes the duties of the Mahars :—

"They form the attendants of the village headman and the clerk; and it devolves upon them to convey all messages and give all notices connected with the public business of each township. They keep themselves acquainted with the boundary lines of each village, and are the oracles in all disputes connected with landed property. They wait upon strangers, assist in supplying their wants, and conduct them to the neighbouring settlements, when they set out upon their journey. They clean the places of public meeting, and perform a great many other menial offices.

"In acknowledgment of their services, certain fields are allotted to them for their own culture, and certain allowances, generally inadequate as a reimbursement, are made to them from the village funds. They claim all dead cattle as their property; and they eat their carcases, even those of the cow and buffalo, when they have not been much injured by disease."*

The Pallars derive their name from *Pal,* hollow; because their occupation is digging. They were originally agricultural slaves, though many of them now are weavers. Great enmity exists between the Pariahs and Pallars, each claiming superior rank. The Pallars consider themselves above the Pariahs, because they do not eat the flesh of the cow or ox; while the latter despise the former as belonging to the left-hand castes. Both are noted for drunkenness. Shoemakers, Barbers,

* Evangelization of India, p. 315.

and Washermen are nearly at the bottom of the caste scale.

Motives for embracing Christianity.—These have varied with the previous enlightenment and Christian knowledge possessed. As a rule, with some striking exceptions, converts from English Institutions, from their previous standing in society and long instruction, have come over from far purer motives than others. Among the exceptions may be mentioned Pundit Nehemiah, who never seems to have attended a Mission School, as well as some very interesting cases in rural districts. For the most part, the original motives have been very mixed. This is invariably the case when bodies came over. The preceding chapter on Inquirers will give a general idea of the state of things. A few additional remarks, may, however, be made.

Dr. Caldwell gives the following general view :—

"Wherever we have gone, we have preached to the people the Gospel of Christ, in accordance with Christ's own command; we have known nothing amongst them save Christ, and Him crucified, and it is unquestionable that the Gospel, without the help of any extraneous influences, has again and again proved itself 'mighty through God to the pulling down of strongholds.' Still, it is equally true, that in the greater number of instances the conversions that have taken place have been the result, not of spiritual motives alone, but of a combination of motives, partly spiritual and partly secular, the spiritual motives predominating in some instances over the secular. in others the secular predominating over the spiritual: and this holds true, not only with respect to Tinnevelly and the Missions of the Church of England, but with respect to every rural Mission in India, with whatever Society it may be connected, and whatever may be the idea of its condition which is commonly entertained. May I not add that this has held good of every conversion of tribes and nations, as distinguished from the conversion of isolated individuals which the history of the Church has recorded ?"*

* Lectures on the Tinnevelly Missions, pp. 166, 7.

The hope of direct temporal aid has not been the motive in Tinnevelly. Dr. Caldwell says :—

"It is an evil much complained of in Missions established in great towns in India, that persons who wish to live in idleness profess to become Christians, and expect to be supported by the Mission; but this evil is almost unknown in these rural districts, where every man is accustomed from his earliest years to work for his own subsistence, and where, on his becoming a Christian, he is expected to give, not to receive."*

The prevailing influences are thus described :—

"Their motives, generally speaking, resemble those by which multitudes in Christian countries are retained in the profession of Christianity.

"Conviction of the Divine authority of the Christian religion, and of the necessity of being cleansed from sin by a Divine Saviour, is but seldom apparent.

"The advantage of having comfort in adversity, help in sickness, and advice in difficulties; the feeling of being comparatively secure from the oppressions of the wealthy; the fact that native Christians appear, after a few years, to acquire a more elevated character, and to enjoy more peace and prosperity in the world than their Heathen neighbours; the desire of advancement on the part of the lower castes, who find that they are considered by the Missionaries as capable of advancement, and taught to feel that they are men; the family-feeling and the caste-feeling, which begin to operate in alliance with Christianity, when families and castes have become to some extent leavened with the Gospel; the social advantages of congregations; the corporate union of the Christian community; dissatisfaction with the ignorance and sottishness of heathenism; the disreputable character of their own deities and devils; and an undefined conviction that the Christian religion must be superior to all others;—these are the facts and impressions by one or other of which (not, of course, in any case by all at once,) the greater proportion of the converts appear to be influenced, and which, though not of a *sordid* character, are obviously *secular* in their origin and end."†

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* Missions to the Heathen, No. XIX. p. 10.

† Missions to the Heathen, No. XIX, p. 12. See also Lectures on the Tinnevelly Missions, pp. 75-80.

Even where the majority are moved by worldly considerations, there are often a few of a different spirit:—

"Of the persons who have embraced Christianity from mixed motives, partly religious, partly secular, such as those I have described, the majority are found to adhere to it after all excitement from without has passed away, and learn to value Christianity for higher reasons. From time to time, also, we discover among them a few pure-minded, truth-loving persons, whom Providence had been preparing even in heathenism for the reception of the truth, and for bringing forth the fruits of righteousness. The congregation, consisting perhaps of the inhabitants of an entire village, was brought in, as it were, by the tide, and yet after a time we discover among the sand and sea-weed not a few pearls of great price, fitted to shine hereafter in a kingly crown."*

Rhenius employed a Native Lawyer to plead the cause of oppressed converts. This, with the favor for a time of one or two of the principal European Officers of Tinnevelly, had a powerful influence in inducing people to place themselves under Christian instruction.

In the early stages of the Travancore Mission, the secular element was largely present. One of the Missionaries, till it was disallowed by the Home Society, acted as a judge; slaves who became Christians were not compelled to work on Sundays. The Syrian Christians in Travancore have high social privileges. By one or two Missionaries at least, the same standing has been claimed for converts, who as heathens occupied very degraded positions. What was styled a "Glorious Awakening," a "Pentecostal," Revival at Kishnaghur in Bengal, was mainly due to worldly motives. The Missionary was deceived by unprincipled Native Agents. The people had suffered severely from an inundation. A considerable sum of money was collected. The Catechists told the people, that if they became Christians, they would obtain bullocks, seed, and many other advantages. Three or four thousand

* Lectures on the Tinnevelly Missions, p. 80.

came over. If their children attended School they were fed and clothed in a great measure at the expense of the Society; they were provided with medicine in sickness, and, as far as possible, the Missionaries sought to obtain employment for them. As might have been anticipated, the constant cry was, "give, give," and they never had enough. Even although their children were thus instructed and the Gospel was preached to them Sabbath after Sabbath, little good appeared to be done. After twenty years had passed away, a Missionary who had resided about 13 years in the district, and had charge of three stations, wrote :—

"The large majority of our Christians entertain the notions, that the Missionaries were very poor at home, and come out to make nominal Christians, and receive an allowance for each man, woman, and child; and that we receive large sums of money from *the Company* to supply *all their wants*, and that we and the Catechists and others divide it among ourselves, and prosper on their poverty. It stands to reason that the word of God cannot find an entrance into hearts filled with such monstrous prejudices." *

A Romish priest came to the district and held out high prospects to those who joined him. Another Missionary wrote of the Native Christians :—

"It is no question of their going over to Popery—they would join any man, be he Baptist, Independent, or Papist, if he came and really paid down enough to render it worth their while to leave us." (Page 32.)

A third Missionary admitted :—

"Some also, especially widows, say, 'if we can get the same assistance from you as we get from the priest, we will gladly remain where we are,' so it happens with many, that two or four annas, more or less a month, determines them which side to take." p. 38.

The "Rice Christians" of South India are an illustration of the same kind. The melancholy history of such

* Report of the Calcutta Committee of the C. M. S. for 1859, p. 36.

Missions is full of instruction. Some may suppose that gratitude will be awakened by temporal aid; that Christian teaching will gradually counteract selfish motives. But it is much the same with adults as with spoiled children. Abbott remarks :—

"Never attempt to acquire an ascendancy over children by improper indulgence. It is one of the mysteries of human nature that indulgence never awakens gratitude or love in the heart of a child. A boy or girl who is most yielded to, most indulged, is always the most ungrateful, the most selfish, and the most utterly unconcerned about the happiness of father and mother. Pursue, then, a straightforward, firm, and decided course; calm yet determined—kind, yet adhering to what is right."*

It should be mentioned that efforts have recently been made to place things on a healthier footing in Kishnaghur.

Character of Converts.—The erroneous ideas prevalent at home have already been noticed. Dr. Caldwell says :—

"A Missionary station is not depicted in colours taken from daily life, but is fancied to be a sort of garden of Eden—a chosen spot of consecrated ground—in which there is no ignorance, no superstition, no strife, no immorality—I had almost said, no human nature."†

Dr. Mullens thus contrasts Christians at home, the primitive Church, and converts in India, showing what may be reasonably anticipated :—

"In our oriental church-life we see reproduced many of the characteristics of the New Testament churches. They exhibit most strangely that peculiar phase of religious society, in which excellences of a high order are found side by side with gross vices and astounding sins; in which men of devoted piety are found associated with brethren of most deficient morals. This

* Way to do Good. The book will yield some valuable hints.
† Tinnevelly Missions, p. 112.

mixture is very different from that level plateau of general excellence prevailing in thousands of Churches in England, where though all grades of religious life and spirituality exist together, great offences against morality are rare. An Englishman, especially a non-conformist, influenced by the teaching, the example, the lofty principles, the severe sufferings of his Puritan fathers, should not readily forget, that the piety of our country in the present day, with its growing morality, its general sobriety, its high philanthrophic activity, its firm attachment to pure doctrine, its settled principle, its large views and sound sense, is the result of the transmitted excellences of eight generations, grafted upon a national character originally generous and noble, and trained by centuries of struggle to the full exercise of the rights of freemen. He should remember too that the highest developements of that character have been reached in our own day, and that the fragrance of a thoroughly biblical piety has filled the air that we have breathed from childhood.

"The churches of the New Testament occupied a very different position. Most of them sprang from heathen society and were established in heathen cities and villages, in an age when the morals of the world at large had sunk to almost the lowest point. They breathed the pestilential atmosphere of heathen vices; the jungle fever of heathen practice was still in their blood; and the large-hearted public spirit, and the high public principle in which English Christians are trained, did not exist till Christianity produced them. Who can wonder then at the existence of vice among the Christian professors of Corinth; at their selfish disregard of order and propriety in the celebration of the Lord's feast; at their miserable quarrels; at their ignorant readiness to listen to pretentious teachers, and to reject the authority of the man who amid suffering had first brought them to the Saviour? Who can think it strange that in Ephesus there were Christians who had not yet forgotten to lie one to another; to seek exhilaration from wine; to indulge in thievish habits; who thoroughly enjoyed a racy talk plentifully garnished with winking of the eyes, speaking with the feet and hinting with the fingers: or who grieved the Spirit of God by their clamorous mlice, their angry implacability and their impure deeds? Was it strange that with the old doctrines which they had once followed still floating around them, there should be spots in their love-feasts, that many wished to separate

faith from works, and that 'the doctrine of Balaam,' invested with plausible Christian sanctions, should be popular.*

"These things cause no astonishment to Missionaries in India. They can realise vividly these striking anomalies of the apostolic age, and can account for them; for they see the same things daily with their own eyes; springing evidently from the same causes. In the first generation of Christian converts, the struggle between the old Adam and the new man was specially severe; they fought upon the very border land of heathenism. They who were truly spiritual, who were enlightened and wrought upon by the Spirit of God, were able through the victory of faith to overcome. The nominal Christians, weak, fickle, and worldly, hankered after forbidden enjoyments, and gave the apostles endless trouble."†

In the Calcutta Christian Observer for October, 1858, there is an interesting article, containing an account of a discussion by the Calcutta Missionary Conference of the following question:—

"What change are we authorised, by Scripture, reason, and experience, to expect will be produced—in the first instance, at all events—on the moral character and condition of one who has been trained from his earliest years in a system like Hinduism, and who in mature age renounces that system, and embraces Christianity?"

In Hinduism there is little or no connection between religion and morality. A debauchee or a swindler may be most devout after his fashion; the Thug was a zealous worshipper of the goddess Kali. It is not surprising, therefore, that in not a few cases, converts shew religousness with low ideas of morality. In phrenological language, veneration is well-developed, while conscientiousness is deficient.

Each class of converts has its excellencies and defects. To form a true estimate the members of each must be compared with their original condition as

* For further remarks on the state of the Primitive Christians, see Conybeare and Howson's St. Paul; the Memorial Volume of the Am. Board, pp. 247-250; and the Memoirs of Rhenius, pp. 286,293.

† Memoirs of Lacroix, pp. 258,260.

heathen. It would be very unfair to expect converted scavengers to exhibit the same attention to the outward decencies of life as respectable high-caste heathen.

With the single exception of drunkenness, in a few cases, it may be said that converts exhibit a very marked improvement in every respect; and each succeeding generation rises higher and higher in the scale.

Dr. Caldwell says of Tinnevelly :—

" In passing from village to village, you can tell, without asking a question, which village is Christian, and which is heathen."..." Increased attention to cleanliness has invariably accompanied the reception of the Gospel in Tinnevelly. The higher classes of the Hindus have always been very cleanly, for daily ablutions are a part of their religion; but the lower classes are very filthy in their habits...Though there may be room for improvement still, the external appearance of our people, especially when assembled in Church, is so much more respectable than that of their heathen neighbours, they are so much cleaner and brighter-looking, that they would invitably be supposed by a stranger to be of higher caste than they are."

It is remarked of Christian women, that when a European stranger visits their village, instead of hiding themselves like their heathen sisters, " they come out and give him, as he passes, the Christian salutation."

Education, on the whole, has made very marked progress among the converts, most of whom, as heathen, would not have sent their children to School. This will be evident from the following statistics.

	Total numbers under Christian instruction.	Christian children attending School.	Proportion under instruction.
London Mission, Travancore...	24,142	3,528	1 in 7
Church Mission, Tinnevelly...	34,415	5,103	1 in 6·7
S. P. G. do. do......	16,858	2,727	1 in 6·2
Do. do. Tanjore circle.	4,624	690	1 in 6·7
American Madura Mission ...	6,391	585	1 in 10·9
Church Mission, North India.	6,642	1,432	1 in 4·6
Total...	93,072	15,065	1 in 6·2

The average in the above Missions is as high as in Prussia, where the proportion is 1 in 6·27. In England it is 1 in 7·7; in Holland 1 in 8·1; in France 1 in 9.*

Out of 138,543 persons under Christian instruction in India, 93,072 are accounted for as above. With regard, however, to the Missions of other Societies, no definite information can be given. Some slovenly reports do not mention whether there are any schools connected with the stations; others give the number of the schools but without the attendance; other reports give both the schools and the attendance, but no distinction is made between Christian and heathen children. In a few cases, it is be feared, that education is at a low ebb. Three or four years ago, a Missionary in Eastern Bengal appealed for help, though for a time without success, for educational purposes. He had 3,000 converts under his care; but only 60 boys attended school for a few months a year, while the girls were totally uneducated. This, however, it is to be hoped, was one of the worst instances.

Female education in India owes its origin to Missions.

The Rev. J. Wenger thus notices the chief moral defects of Native Christians in Bengal:—

"Love of money, a sad want of straightforwardness, and the easy adoption of grossly abusive language, are prevailing features of the Bengali national character, and constitute the failings into which Native Christians are most apt to relapse. Impurity is as prevalent here and thought as lightly of, as intemperance in northern climates; and is apt to prove a snare to Christians of this country, just as intemperance often proves a snare to Christians of more favoured lands."†

In some parts of the country a lingering attachment to caste and questions about marriages, give much trouble.

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* Report of the Educational Commissioners, p. 293.

† Calcutta Christian Observer for 1858, p. 424.

As at home, there is a good deal of chaff among the wheat. Still, Dr. Caldwell can report as follows as to the amount of vital religion in Tinnevelly :—

"We who have laboured in Tinnevelly as Missionaries and as pastors, who 'speak what we do know, and testify what we have seen,' are able to testify that there is in Tinnevelly, not only much of a vague general profession of religion, but an encouraging amount of genuine piety. In each of our little congregations God has 'a seed to serve Him.' There is 'a little flock,'—would that I could say they are not a little flock!—of persons who appear to be 'called, and faithful and chosen' followers of the Lamb; and such persons show the reality of their religion by the regularity of their attendance on the means of grace, by their zeal in the acquisition of knowledge, by the quiet consistency of their lives, by their devout confidence in God's care, by their conquest over their caste prejudices, by the largeness of their charities, and in a variety of other ways which are quite satisfactory to their pastor's mind. The existence of this class of persons, though they are still a minority everywhere, is an immense encouragement to the Christian Missionary, for it proves to him that the Gospel has not waxed old—has not become effete, as some people affirm—but is still, as in primitive times, 'the power of God and the wisdom of God' to the salvation of every one that believeth; it proves that Christianity is not merely a new dogma, or a new society, but new love, new life; not merely a new patch upon an old garment or a new garment upon 'the old man,' but the creation of 'a new man' in Christ Jesus."*

XIII. NATIVE MINISTERS AND CATECHISTS.

Advantages of Native Agents.—Some of these are thus mentioned by Malcom :—

"The importance of this class of auxiliaries can scarcely be too highly estimated. Without risk of health, and with little expense or inconvenience, they can carry the tidings of salvation where a Missionary cannot go, or may not be sent for an age.

* Tinnevelly Missions, p. 128.

They can travel, eat, sit, and lodge, as the Natives do. Between these and themselves there is not that awful distance which can scarcely be overcome by a Missionary. Their knowledge of the language is complete, which can seldom be said of a foreigner. They know, from experience, the exact temptations, doubts, difficulties, and prejudices of their hearers. They can talk with an inquirer, often and long, without drawing opposition upon him before he has become enlightened and firm enough to endure it."

In India especially, there is this advantage, that the conversion of people of their own nation tells upon the Hindus, while they look upon Europeans as a distinct race of beings, whose creed or practices do not concern them in the slightest.

Classes of Agents.—These vary in different parts of the country. A brief notice of them may be given, commencing with the lowest grade.

Readers.—Men of this class have generally received little training. They visit the people, and in most cases also conduct public worship in small congregations. The best among them are equal to many in the next grade.

Catechists.—Agents of this class are so extensively employed in India in all Missions to the heathen, whether "they be Roman Catholic or Protestant, Episcopal or non-Episcopal," that some account of the origin of the system seems necessary. Dr. Caldwell says:—

"When an European Missionary establishes himself in a new sphere, he generally finds it necessary to engage a few educated Christian Natives to assist him in making Christianity known in the surrounding country,—to go before him when he purposes visiting a village in order to invite the people to come and listen, and to follow up his address by instructing more fully, and in greater detail, those who are willing to learn. When the Missionary begins to make an impression in the neighbourhood, and Christianity has effected an entrance into village after village, the assistance of Native teachers becomes still more necessary than before; for in most parts of Tinnevelly, Christianity

finds the entire mass of the people unable to read and without schools, and much work requires to be done which the Missionary cannot himself overtake, and that at one and the same time, in many different and distinct villages. As soon as a few families in a village have agreed to abandon their idols, and to place themselves under Christian instruction, it is necessary that they should be formed into a congregation, and systematically instructed in every thing that a Christian should do. Accordingly a Catechist, or Native teacher, is sent to reside amongst them, to teach them their daily lessons in Scripture history and Christian doctrine, to assemble them every morning and evening for prayer and catechisation, to instruct them in the habits and usages suitable to a Christian community, to teach their children to read, and, in addition to all this, to endeavour to win over to Christianity those who remain in heathenism in that and neighbouring villages.

"In most of the smaller congregations the same person is both Catechist and Schoolmaster; but when the congregation increases, a division of labour becomes necessary, and then the Catechist's work assumes more of the character of the work of the ministry." Tinnevelly Missions, p. 70.

In some Missions where Agents are numerous, there are additional grades of Catechists, as Assistant Catechists, Inspecting Catechists.

The great distinction between Catechists and Native Ministers is, that the former do not baptise or administer the Lord's Supper.

Pastors or *Ministers.*—Agents of this class, strictly so called, are put in charge of one large congregation, of which they have the pastoral oversight. In addition most of them labour, more or less, among the heathen. Catechists noted for their piety, intelligence, and zeal, sometimes rise to this rank.

Native Missionaries.—In some cases they work in connection with European Missionaries, being in a measure responsible to them; in others they have the management of districts like Missionaries from home.

Native Agency a Test of a Mission.—One of the best standards for estimating the real progress made

by a Mission, is the character of its Native Agency. Though the European Missionaries may be zealous and active themselves, though large numbers of converts may apparently be made, if, at least after an adequate time has elapsed, the Native Agents be comparatively ignorant men, constantly requiring guidance and stirring up, the real advance made has been small. A Missionary remarked in commendation of his Agents, " My Catechists are like children; they come and ask me about every thing." But so far from being satisfied with *children*, that would perish without the fostering care of parents, the aim ought to be to raise up *men*, able to judge for themselves and maintain an independent existence.

Missionaries not Pastors.—It has sometimes happend that the Missionary has merged into the simple pastor. Underhill says:—

" Converts have gathered at his feet and, like children, have clung to him for protection and aid, for instruction and guidance. Schools have been instituted—these require incessant visitation. He must be prepared for, and at home, to preside at the regularly returning days and hours for the worship of his, perhaps small, but interesting Christian congregation. Then the sick have to be visited, cases of distress to be investigated, advice given to assiduous applicants, and all the affairs, both temporal and spiritual, of his little flock, have to be carefully attended to. Thus he has left, if not too fatigued to embrace them, but few and very occasional opportunities to convey to a wider circle the good news of which he is the bearer. The Missionary is almost lost in the pastor. His stated work absorbs all his energies and time.

" The friends of Missions at home have since come to doubt the propriety of the Missionary pastorate. They observe that the first Missionaries, the Apostles, speedily transferred the pastoral duties to persons chosen for the purpose from among their converts; that, however dear the converts were to them, and however much the converts longed to retain them in their midst, they hasted away ' to the regions beyond,' affectionately com-

mending them to God and the word of His grace, which is able to build them up and to perfect them in His ways."*

The Memorial Volume of the American Board thus quotes the opinion of the American Mahratta Mission on the progress of Missionary work :—

"The course of the Missionary in regard to preaching they say must be different in the same place, according to the different stages of the work. When he first enters upon his labours at a new station, his great effort will be to draw people around him, and interest them in the presentation of Gospel truth. In doing this, it will not probably be found necessary to make use of schools in order to collect a congregation, as has been hitherto deemed important in most of our Missions. The Missionary who declines to establish schools for this purpose must go forth to one place and another, preaching in the streets to small companies or gathering large companies around him at Chaudis, or in the Chapel. When conversions occur, he must instruct his converts in the Christian faith. He must have his regular congregation on the Sabbath, for which he must exert himself in preparing religious instruction, feeding the flock of God over which the Holy Ghost hath made him an overseer. But he must not be satisfied with this. He must look beyond the mere pastorate of a Church. He must endeavour to collect Native Churches in different places, and he must train up some of his converts to be the pastors of these Churches. He should be prepared to commit the truths of the Gospel to faithful men, that they may teach them to others also. As they increase in knowledge of the distinctive doctrines of the Gospel, and in adaptation to the work of making them known to others, he must give them an opportunity of exercising their talents, standing out of the way when necessary, that they may gradually be prepared to come forward and perform the duties of faithful ministers of Jesus Christ. He should ever himself be aiming at further extension, seeking how he may collect new Churches, and prepare pastors for them, thus making all his plans subserve the one object of fully planting the Gospel of Christ in the country where he resides, by the establishment of Churches with their appropriate pastors and other officers. The Missionary should feel it to be his business to go forward and find out where new Churches

* Calcutta Conference Report, p. 119,

can be established, collect the nucleus, and then furnish the Native laborer who shall carry on the work. Dr. Judson said, when he had succeeded in collecting a Church of one hundred members in Burmah, that he was satisfied; his anticipations of success were fully realized. The days of the pioneers of Christian Missions are now past. Henceforth let it be the aim of the Missionary to collect, not one Church of a hundred members, but twenty, fifty, or a hundred Churches, over which Native pastors shall be placed. With such an object in view, the minor plans of a Missionary will be arranged more wisely, than if he makes his arrangement to remain an indefinite time in one spot. And not only so, the views of the Churches which he gathers will be more correct, than if he settles down in one place, feeling little interest in the regions beyond. If he labors to extend the Gospel with its privileges to the whole country round, his Churches and their pastors will be churches and pastors of the right kind, possessed of a Missionary spirit, and laboring with one heart for the spread of the Gospel among their countrymen. On the contrary, if the Missionary becomes absorbed in teaching or in home labor, there is great danger, as we all have had opportunity to observe, that his young men will also be absorbed in study, or teaching, or some other local occupation, and their views will thus become very much confined; and instead of being good soldiers of Jesus Christ, there is great reason to fear they will become effeminate, delicate, worldly, and unfit to do the work of an Evangelist, or to labor efficiently in the cause of their Master."*

In the instructions delivered to some Missionaries of the Church Missionary Society the following occurs:—

"The progress and prosperity of a Mission are dependent upon the development of the Native Church Take an illustration from Saint Paul. The Native Church is a holy temple to the Lord: the European Missionaries are the master-builders and the fellow-workmen in the Lord—the Mission, speaking of its machinery, is the scaffolding. When the ground is first laid out for a building, the master-builder is the chief actor, and all the poles and platforms which he erects are the chief objects; but as the building rises, the builders occupy less and less attention,—the scaffolding becomes unsightly and when the building is completed, it is taken to pieces.

* pp. 335-7.

"Will this representation offend the true Missionary? Certainly not, if Christ is with him all in all: for to build a new temple for Christ's glorious habitation is his only purpose. He is ready to exclaim with one of old, 'HE must increase, but I must decrease.' Even though the children of whom he has travailed in birth assume a superiority over Him, he can say with the great Missionary of the Gentiles, 'Ye have reigned as kings without us; and I would to God that ye did reign that we also might reign with you.'"

THE TRAINING OF NATIVE AGENTS.

The Necessity.—In some Missions the training of Native Agents receives due attention; in others it is almost entirely neglected. Few errors have done more to retard the progress of Christianity in India than the overlooking of this most important department. The compiler once asked why a large Mission in North India had no Theological Institution. The reply was, "Every Missionary trains his own Agents." This is little better than mockery. The Agents are *not* trained in this way, and they CANNOT be properly trained. The ordinary Missionary, has no time, and, in some instances, little inclination, to attend sufficiently to his Native Agents. There are, perhaps, a few Missionaries who do nothing more than pay the salaries of their Native Agents, with an occasional reprimand for their indolence and inefficiency. *After* a systematic training has been given, the Missionary may do the comparatively easy work of keeping up, in some measure, the habit of study; but that an ordinary Missionary in charge of a Station can do *all* that is necessary, is a delusion, as is shown by painful experience. Many Missions are reaping the bitter fruits of past neglect. In every Mission of any size, the best qualified man should be set apart to the special work of training Native Agents. *It cannot otherwise be done.*

MODE OF TRAINING.—There is no one system which will serve in all cases. The two great points to be

taken into account are, 1. The capabilities of the persons to be trained. 2. The nature of the work for which they are intended. Two other questions must also be considered in some cases; the means at disposal for training; the urgency of the demand.

Adult Converts.—The Bishop of Grahamstown, at a Conference of Kaffrarian Missionaries, spoke as follows of such men :—

"Paid Agents, again, might be of two classes. They might be taken from the older converts; or they might be young men specially trained for the work. The question had been much discussed everywhere of late, as to which class of Agents should be preferred. The real fact was, there was abundance of room for both, yea, for all classes of persons, to help in the work. Each class had its recommendations. Those who were specially brought up to the work would probably do more towards the general elevation of the converts as a whole, and their advancement in civilization. The older converts, if truly men of God, would, perhaps, have a greater influence in particular cases, and do more good among the men of their own age and status in the tribes. Influence did not depend altogether upon amount of learning. If proper men, truly converted to God, great influence might be acquired and exercised, although they had but little special training, and the work might be greatly forwarded by such men. They saw it in heathenism at this moment. There were men in every kraal and tribe who possessed a great amount of influence among their neighbours. Such men, endued with the same natural capabilities, under the control of Gospel principles, would doubtless be equally looked up to. The danger was (as had been shown in the South Indian Missions)* that of taking up such men too soon, before they had been fully tested, or their characters sufficiently formed. If this danger be avoided, such men might generally be employed in the Missions with very beneficial results. But all success for the future must depend upon the training of the younger men. The firm establishment of the Native Church could thus only effectually be accomplished."†

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* This must be understood as applying to their early periods.
Mission Field for 1862, p. 54.

Heathens converted in mature life sometimes make admirable Evangelists. They know exactly the feelings of the people ; not being trained by Europeans fond of abstract reasoning, they retain the graphic oriental imagery and illustrations of the Hindus, which are so effective in popular addresses.

In most cases it is vain to attempt to give such men even an elementary knowledge of Grammar, Arithmetic, &c. Their training must be mainly biblical, and, to a large extent, oral. To avoid erroneous teaching, the points of difference between Christianity and Hinduism should be clearly brought out ; the leading doctrines and duties of the Gospel should be explained ; and the best replies to objections should be taught. The most effectual way of preparing them for their work will be for the Missionary to hear them preach, and then point out privately the errors they committed.

Such men, however, often fail as pastors. Their stock of Christian knowledge is soon exhausted, and a congregation cannot prosper under a re-iteration of the same truths sabbath after sabbath.

Young Men.—The Church Missionary Institution in London for training Missionaries, and many other like colleges, are recruited largely from young men, who began life in secular employ, but afterwards showed dispositions and talents which fitted them for the ministry. In this manner valuable laborers have been obtained. The Ceylon Church Missionary Record urges that a similar system should be pursued, as far as practicable, with regard to Native Missionary Agents :—

" Each Missionary should search for young men whose hearts seem to be really touched by the Spirit of God, and called to the work of ministering to their brethren in spiritual things. He must search for these among the congregations. *No seminary can supply them.* We repeat, no seminary can *supply* them. When found, the Missionary himself must educate them

and train them in the vernacular. And they should work as Scripture Readers under the Missionary's superintendence, perhaps in connection with some experienced Catechist. If after some months' probation it be found desirable that they should receive some more *systematic instruction* than the Missionary can give them, *that* may be given by means of a seminary."

Bible Classes should be attached to congregations, into which promising young men should be drawn. Among other objects, they would serve as nurseries for Mission Agents. There should be, if possible, *Night Schools* connected with them, meeting at least two evenings a week, in which instruction should be given in Geography, History, and Arithmetic. The young men should be encouraged to engage in Sunday School teaching, tract distribution, &c.

The training to be given to young men thus obtained must depend, to a large extent, upon their capabilities. Some may pursue a regular course of study with profit; others must be treated like the preceding class.

Youths from Seminaries.—Experience has fully shown, that special means must be employed, for the present at least, to obtain an adequate supply of Mission Agents. Not only are more wanted than can be obtained from the preceding sources, but some Agents of a different character,—such as have had a continuous and superior course of training from their childhood. For some positions the latter will not do so well as the former; but there are others for which they alone are qualified.

The course pursued is to select from Day Schools a few of the most promising boys, and send them to a Boarding School under the special superintendence of the Missionary. Their character is there further developed: and those who are considered the most hopeful are sent to Normal Schools or Theological Seminaries.

The Rev. E. Sargent remarks:—

"We have of course, neither in this, nor in any country, such a form of moral machinery that needs only the placing of

an individual of unknown character at one end to bring him out at the other, an accomplished Christian teacher; but we have appliances, which, if used with common judgment and in dependence on the Divine Spirit can do wonders; and if only a tithe of such students turn out to be faithful and devoted men, how much may their co-operation further the cause of the Gospel."

God's word leads us to expect great results from careful Christian training of the young; and experience shows that such seminaries, *properly conducted*, yield rich fruit. If studies are well arranged, and the Missionaries at the head of them are men of fervent piety and discerners of character, a large proportion of the students, under God's blessing, become true Christians and valuable Mission Agents. Such students as are not converted, or at least have no desire for Mission work, are fitted for respectable employment in ordinary life. On the other hand, if the arrangements are such as to attract the worldly, if the Principals are not men of the right stamp, the spiritual results will be very disappointing.

Course for Boarding Schools.—Probably in many cases it will be necessary to take children from the Day Schools when they are about ten years of age. They should possess some scriptural knowledge, be able to read and write fairly, and to work questions in the four rules of arithmetic. However, no fixed standard can be laid down for all parts of the country. Supposing that the pupils selected remain from their tenth to their sixteenth year in Boarding Schools, under efficient teachers, the following subjects may be studied :—

Scriptures.—Historical Books of the Old Testament, with Selections from the Psalms, Proverbs, and the Prophetical Books. The Four Gospels, Acts, Selections from the Epistles.

Evidences of Christianity.—An Elementary Treatise.

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* Ootacamund Conference Report, p. 161.

Literature.—Selections in Prose and Poetry. Grammar and Composition.

Geography.—Complete course, including Scripture, and Physical Geography

History.—India; Ancient History, particularly Greece and Rome; Modern History, with Church History and the History of England more in detail.

Physical Science.—An Elementary work, like Readings in Science. Hygiene to be included.

Arithmetic and Mathematics.—Complete course of Arithmetic, Euclid 1st Book, Algebra to Quadratic Equations, Practical Mathematics.

Music and *Drawing.*—Elementary Lessons.

The number and skill of the teachers will determine how far the above can be carried out. One good Central Boarding School, under a Missionary adapted to the work and possessing the requisite time, has great advantages over a number of petty schools, much more expensive and less efficient. By the time the pupils reach the age of sixteen, their character will be, to some extent, developed. Those who appear fit can be sent to the Theological Institution or Normal School; the others may go to secular employment.

Theological Course.—Supposing students to have passed through the preparatory Boarding School and to remain from their sixteenth to their twentieth year, the curriculum might be somewhat as follows :—*

Outlines of Logic and Mental Philosophy.

Examination of Hinduism and Muhammadanism.

Evidences of Christianity from Miracles, Prophecy, Internal Character, and Analogy.

Scriptures.—Analysis of the whole, with the study of particular Books in detail.

Exegetical Theology and Biblical Antiquities, as in Angus's Bible Hand Book.

Systematic Theology, as Pearson on the Creed.

Wayland's Moral Science.

* A course like the following is practicable only under the most favorable circumstances.

Homiletics.
Pastoral Theology.
Scripture History, as in Kurtz.
Church History, do.
Missions.
Philosophy of History.
God's Wisdom in Creation.

A few remarks may be made on one or two subjects. The Rev. A. R. Symonds, Madras, points out an error to be guarded against in the study of *Homiletics* :—

"The Hindus have a natural fluency of speech and power of illustration, but they very naturally fall into the corresponding faults of over-wordiness and of mistaking illustration for argument. But there is another fault into which young Hindus trained by Englishmen are apt to fall, namely, that of imitating too much the English style of thought and arrangement and expression in writing or preaching a sermon. Thus too often a catechist or a native minister will deliver an address or sermon not as a Hindu, and in a manner to attract Hindus, but more like an English sermon with its formal divisions and paucity of illustrations. Such a sermon falls utterly flat upon the ears of a Hindu audience, whereas an idea clothed in a figure immediately arouses their attention. The thing then to be aimed at in training Hindu young men for the ministry is not to teach them to preach like an English Divine, but rather to use rightly their own gifts of fluency and illustration, and not to abuse them ; in other words to teach them that their readiness of language should be a vehicle of solid thought and matter, and that illustration should subserve, and not be a substitute for, argument."*

The *Scripture History* of Kurtz has been translated by Schaeffer. It may be obtained through Sampson Low, London. Mr. French highly recommends the History of Redemption by Edwards.

Church History.—A good summary is given in the work of Kurtz. Neander's Memorials of Christian Life contains much that is very profitable.

Missions.—While a slight outline may be given of Missions in general, the main object under this head

* Report of Madras Committee of S. P. C. K. for 1861, pp. iii. iv.

should be to treat of the Missions in that part of India where the Institution is situated. Their history should be given; the chief obstacles and how they may be best overcome, should be stated; &c. The main object is to fit the students for work among the Heathen.

Philosophy of History.—The progress of civilization should be traced, and God's government of the world should be illustrated as far as possible.

God's Wisdom in Creation.—The Bridgewater Treatises, Dick's Christian Philosopher, &c., will yield materials.

PHYSICAL TRAINING.—Unless great attention is paid to this, confirmed sedentary habits will be contracted during years of study, and the men turned out will be of little use for many Mission purposes. Double or treble the amount of work may be obtained from Agents whose physical powers have been properly developed during their education. The *Calcutta Review,* No. 78, shows the extent to which the "thoughtful Missionary" (the Rev. T. Spratt) "wisely encourages the Palamcottah gymnastics." Gardening is also an excellent form of exercise. Vegetables required in the School may be raised where circumstances are favorable. Walking excursions are admirable.

TRAINING IN MISSION WORK.—A shoemaker cannot be taught his trade by mere lectures; so actual practice in Mission work is of great importance.

The Rev. T. V. French says:—

"My own strong wish has been to combine the systematic class lecture with the travelling lecture—a regular course of instruction in the class room at given seasons, but this again submitted to the test of experience gained under the Missionary's own eye, as well as in offices of trust and responsibility, such as exercise the students' own unassisted resources. For the systematic class lecture the hot weather supplies invaluable leisure." Punjab Conference Report, p. 143.

At the Church Mission Institution, Palamcottah, the senior students go out once a week to preach to the heathen. Some of them are also sent for a month at a time to labour under the Itinerating Missionaries.

In some cases junior students might accompany senior students as listeners. During the long vacation, the students connected with each station might work under the direction of the Missionary. Sometimes the students should go out alone to acquire confidence; at other times they should give addresses in the presence of the Missionary, that he may afterwards privately point out their faults and suggest improvements.

TEACHING OF ENGLISH.—The extent to which this language should be taught to Mission Agents, is one on which there is a difference of opinion. Some would employ it largely; others would confine it within very narrow limits.

The teaching of English is advocated for the following reasons:—

1. It expands the mind. A knowledge of a new language is compared to giving a man a sixth sense.

2. The respect of the people is increased. A knowledge of English is now so general, that any one ignorant of it is regarded as an uneducated man.

3. It lays open the vast stores of English literature. This is the grand argument.

On the other side, it is urged that:—

1. The mind would be equally benefited by other studies through means of the vernacular.

2. English education is expensive, and Agents thus trained require high salaries. The money might be spent to more advantage in providing books in the vernacular, which would be accessible to millions without the necessity of acquiring a foreign language.

3. Agents who have received a good English education are under great temptations to throw up Mission service.

4. The self-support of the Native Church must be

indefinitely postponed. Rural congregations cannot give such salaries as are required by Agents who have acquired a knowledge of English.

The limits of controversy may be considerably narrowed.

1. All are agreed that some Agents who have received the most thorough English education which can be given, are required for large cities to work among the educated classes, to act as translators, and to be the leaders of the Native Church.

2. It is equally certain that a considerable number of Mission Agents *cannot* be taught English, and in their particular circumstances its advantages would be more than counterbalanced by disadvantages.

Many converts are too old or too dull to acquire a foreign language. It would be labour thrown away to attempt to teach them. Dr. Caldwell tries a boy with English for a year in his Boarding School. If he gets on, the study is continued; if not, the boy is confined to the vernacular. This seems an excellent plan.

Only very rare attainments in piety will make a man whose tastes have been refined by high education, willing to labour in a village, perhaps inhabited by Pariahs, and to mix with them in such a way as to do them good. The *natural tendency* of education is to make a man prefer to move among persons more of his own grade. It is absolutely certain that such a man would not be content with the salary which a congregation of converted Pariahs could give.

Dr. Duff, the highest authority on the subject, in a paper approved of by the Calcutta Missionary Conference, thus states some of the objections to the teaching of English to Village Teachers :—

"There is *first*, the *time* and the *expense* that must be consumed in acquiring it to *any good purpose*. From experience, we must say that a period of *six years* is the very *minimum*, even in the case of the more clever and talented youths. To require therefore an effective knowledge of English for *village*

teachers in Bengal, would, as has in substance been remarked, be somewhat equivalent to requiring for the rural population of England that every parish Schoolmaster should have a University degree in classical literature.

"There is *secondly*, the uselessness as to any mental illumination, of a mere smattering of English acquired in a shorter time. It is strength lavishly and fruitlessly wasted in 'the substitution of a very imperfect and inaccurate knowledge of English, with a still smaller knowledge of other things, for that higher education through the vernacular, which, while giving full and accurate information of a practical kind, would, at the same time, strengthen the faculties of the mind.'

"There is, *thirdly*, the actual unfitting of the pupils for the work for which they are destined. What is wanted is, men with a simple but efficient education, specially adapted to the condition and wants of the rural population—men, also, who will be cheerfully willing to labour for *moderate* salaries. Now, in the present state of things, even a *smattering* of English would be sure to elevate young men in their own eyes to a superiority, which would render them unwilling to devote themselves exclusively to the drudgery of teaching the vernacular, or utterly discontented with a moderate salary, such as that to which the past usages and actual ability and willingness of the people must assign a limit. While the teacher conversant with the vernacular alone, would be satisfied with such a moderate allowance as might be fairly expected from village communities, earnestly desirous of instruction for their children; the veriest smatterer in English would be a dissatisfied and heartless grumbler, were we to offer him less than double or treble that sum."

The same objections apply to Catechists.

3. A middle course may be followed with other Agents. The Rev. T. Spratt of the C. M. Training Institution, Palamcottah, "proposes that the ordinary lessons should be given through the medium of the vernacular, but that English should be taught for two hours a day as a foreign language, so that it would occupy the same place in the training college which Latin and Greek take in a public school at home."*

* Calcutta Review, No. 78, p. 258.

Such men would be better fitted, in some respcts, than Agents acquainted only with the vernaculars, for working in towns and among the higher castes generally. Very few of them, however, would acquire a sufficient knowledge of English to make use of books in that language.

With the spread of a knowledge of English, its acquirement will become more indispensable on the part of Mission Agents, while it will be attended with fewer evils—less conceit, smaller temptations to leave Mission service. On the other hand, every year the multiplication of books gives additional facilities for training through the vernacular.

The course to be taken must be decided to a large extent by the circumstances of each Mission and the locality where it is situated.

SALARIES AND POSITION.

Salary Question.—Few things have caused more heart-burnings and dissatisfaction than the different rates of pay to Native Agents. The absence of uniformity was, at the Punjab Conference, placed first in the list of grievances by Native Christians.* There are difficulties in the way. Mr. Janvier observed :—

" It often happens, that two men, equally qualified to serve, for instance, as Scripture Readers, are yet so totally different in their antecedents, that it seems unreasonable and quite inexpedient, to put both on the same rate of allowance. Especially is the difficulty increased, when one of them has qualifications that would give him perhaps thirty rupees in a Government office ; while the other could not get ten, and will serve you very gladly for *eight*. Must then the man who can command thirty be told that he too shall have only eight ? Long and earnestly have we laboured to meet and reconcile differences of this sort ; and taking into view the different circumstances of each case, our aim has been to adjust it as well as we could."†

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* Report, p. 175. † Ibid, p. 185.

With the increase of Agents, the want of a scale is more and more felt. At present very unequal rates are sometimes paid by different Societies to Agents of similar grades, labouring in the same cities. This is much to be deprecated. A Missionary in Bengal said, that he did not wish Catechists to meet, because the first question they put to each other was, "What is your salary?"

In a mischievous pamphlet by a layman, published in Edinburgh, it is asserted that Europeans and Natives should have the same salaries.

"Every appointment we make stamps under foot the principle and promise of equality. What renders the discrepancy between our principles and our practice more odious and offensive is, that the practice of the civil government is more in harmony with our Christian profession than the practice of the Church herself. In the matter of salary the civil government makes no distinction, but places on an equality the European and the Native, to whom it gives like duties to perform. The most dangerous of all privileges to the harmonious working of any institution are pecuniary privileges, every man can appreciate them at a glance and see clearly how much he has been injured by them."

It is evident that the writer had no conception of the principle upon which the salaries of Missionaries are regulated. This will best be explained by the following extracts from a paper, published by the Calcutta Missionary Conference in 1856:—

"The leading principle on which Missionaries to the heathen have all along been sustained by the various Churches and Missionary Societies of Europe and America is that of providing for the merely necessary wants of the brethren employed; and, therefore, supplying them with only such an amount of pecuniary means as may enable them efficiently, without worldly anxiety or distraction of mind, to carry out the object in view, by the entire consecration of their undivided energies to the promulgation of the truth as it is in Jesus.

"A Missionary's salary, therefore, is neither *wages* nor *adequate remuneration*, in the ordinary secular significancy of these

terms. The connection of the Missionary with a Society or Church is not that of a master (in the worldly sense) who has a work of his own to do, and a servant who is hired, at the ordinary market price for doing it. It is rather that of one benevolent individual assisting another benevolent individual to do a benevolent work, in which both are equally interested; with just so much power of direction as always exists in a donor, to determine the destination of his gift.

"The same guiding principle should operate in the employment and support of Native labourers.

The services of the Native Christian "being consecrated as a free-will offering to the work of God, are not like services rendered to an earthly employer, to be paid for in money, according to their intrinsic value. They are given, if given in a proper evangelical spirit at all, altogether independently of gross pecuniary considerations. He ought to look for nothing and expect nothing beyond what is included in the supply of necessary wants. Accordingly, he is not hired, or adequately recompensed, after the customs or usages that regulate the transactions of mere government, mercantile, or other worldly business."

"It is obvious that, in the practical application of the principles now enumerated, the provision to be made for the support of persons engaged in this work may vary almost indefinitely with the means of the benevolent donors; with the nature and locality of the work to be done; with the personal habits and domestic condition of the Agent sent forth, with the accessibility of the articles of subsistence and convenience of residence: with the differences that prevail in the civilization, the social wants, and the former life of various classes in the community of converts, indeed with the almost endlessly various range of contingent circumstances in which the work is carried on. The more regular and settled the work becomes, in the onward progress of Christianisation, the more uniform will be, or may be, the means of support required.

"Again, Missionaries being foreigners, and the accredited Agents of foreign Churches and Societies, whose present office in its very nature is temporary, any comparison between their position and that of their Native brethren must necessarily be unsound. Native labourers are not foreigners, but residents in the country of their birth and education. It is obvious, therefore,

that the practical application of one principle requires, that the standard for their competent support be not determined by that of any class of foreigners, whose life, amid the fervors of a tropical clime, is entirely an exotic one, where health and strength, even with the aid of all lawful appliances, it is so difficult to maintain in unimpaired efficiency, and who also, at the same time, may have families or relatives more or less dependent on them, in their own Native land. Clearly the type for a Native ministry, as regards the amount of temporal maintenance is to be found in the condition of the average majority of an indigenous ministry in European and American Christendom. The support to be accorded to them ought, consequently, to be regulated with the direct and exclusive reference to the current rate of wages, the value of money, the standard of livelihood, or the scale of income, prevalent among those sections of the Native community that enjoy the benefits of their labours.

"Were we to make the Christian ministry a salaried profession, whose allowances are to be regulated by the standard of worldly offices, temptations would be presented to men of a hireling spirit—money might become an object to be desired—the position of the labourer might be misrepresented—the cause of the Gospel might be thrown back through the prevalence of carnal mindedness—and the greatest difficulties might be thrown in the way of the Native Churches, whenever it shall please God to give them a self-reliant and independent position."

The dissatisfaction about their salaries, which is manifested by some Mission Agents, arises from various causes.

As among ourselves, the love of money is a strong feature in the Hindu character. The country in many parts is densely peopled, and there is a struggle for very existence. Of late years specie having been poured into the country, the prices of articles have advanced accordingly. During the last decade, prices have probably risen as much as they did in England during two centuries.

Another reason which has tended to make educated Native Agents discontented is, that they compare their

own salaries with those received by one or two of the most successful of their fellow-students who enter secular employment. They say, " So and so attended the Institution with us; they did not stand as high as scholars; yet they are now Deputy Collectors or Judges, receiving six times our salaries." On their own principles the reasoning is often incorrect. They look at only the few prizes, the highest which can be attained; while they overlook numbers who are worse off than themselves. The compiler has now a list before him of several Mission Agents who threw up their work. With scarcely an exception, they are simply clerks,—their hopes of high Government appointments were never realised. It should be remembered that it is precisely the same in all Christian countries. Distinguished students of Oxford and Cambridge are living contentedly on small salaries as clergymen, while some fellow-students, inferior in scholarship, have acquired wealth and honour in the world. But, " look to the end." Suppose that Swartz, high in the confidence of the Madras Government, had resigned Mission work, and accepted a political appointment; suppose that Dr. Duff, with his great eloquence, had become a Member of the Calcutta Bar and accumulated a fortune, retiring, perhaps, as Sir Alexander Duff, Chief Justice of Bengal; does any right-minded Christian consider that they would have made a good exchange?

Native Agents who leave Mission Service delude themselves with the idea that Christianity will be raised in the estimation of the people, and equal good will be done without any expense to the Societies, if they accept secular employment. Their preaching, however, with rare exceptions, is soon given up—they find that they " cannot serve God and Mammon." So far from being shining lights as Christians, removed, in many cases, from religious ordinances, surrounded by heathen, the flame of piety burns dimly or seems almost to expire. At present millions of their fellow-country-

men are living in ignorance and dying with a lie in their right hand, while there are none to carry to them the glad tidings of salvation.

The compiler has been told of some educated Mission Agents who have expressed a determination that their children shall not enter Mission Service. Arthur thus writes of parents in England holding the same opinion :—

" Those parents who consign their sons, who have the heart for a higher calling, to a life spent in making bargains, or plodding law suits, or swaying with gentlemanly satisfaction the small sceptre of some decent neighbourhood, little know the treasures of grand emotion from which they shut them out,—treasures to be found only in preaching Jesus to the heathen, and for one year's enjoyment of which any man with faith to look to heaven would cast to all the winds the most grateful respectabilities of private life, the most pompous commercial success, or the most flattering professional distinctions. He whose heart once heaved with a desire to live and die preaching Christ, but who, by a preference on his own part, or that of his parents, for the things precious in this life, has been withheld from the work, may sit down and weep. He has lost what he will never regain. He lives a poorer man (for wealth consists not in what a man HAS but in what he IS,) he will die with an undergrown soul, and to all eternity will lack joys and honours that others, mayhap less fitted to win them, will wear with glorious triumph. In immortality there will be no secrets. Every man will know the whole of his history, and the cause whereby its complexion was decided. Full many a Christian father may take to his soul the assurance, that the son of his doting love will know, that he is for ever and ever abridged in rewards in consequence of the influence under which he preferred, to the toil of Jesu's ministry, comforts the very names of which have perished, pomp that has been swept from the universe of God, and pelf that was burnt up with vulgar clay. He will know that to this influence he owes it that he is behind others, behind what he might have been ; and owes it, that he dwells in heaven as a refugee, where he might have marched among the princes of God ; that he glimmers in nebulous distance, where he might have shone as the sun in the kingdom of his Father." Mysore, pp. 310,1.

High salaries have been advocated on the following ground. Weitbrecht writes :—

"We had a long and most important, as well as most interesting conversation with Joy Gopal, and Mr. Innes reasoned with him in a clear, patient, and convincing way; but the poor lad's views are wholly carnal. He has lately published a paper in the 'Intelligencer,' in which he sets forth the necessity of high payment to Native Catechists and Missionaries as the only measure which was calculated to secure the respect of wealthy Hindus and of success in their work." Memoirs, p. 216.

Home benevolence is regarded as a mine of wealth, from which money may be drawn without stint or gratitude. Why should Missionaries so grudge a "few pieces of silver" as to prevent our living respectably? is the feeling with some. They do not consider that the resources at command are miserably inadequate, and that to supply comforts to a few, the Gospel itself must be denied to others.

One unhappy effect of Government educational grants, in some instances, has been to upset the scale of Mission salaries—a Mission teacher, perhaps a heathen, drawing larger pay than Mission Agents far superior. Though it may be said that the work of the latter is spiritual, yet when the two are placed side by side in the same Mission, it is felt to be a trial.

Let no Missionary suppose that he will satisfy Native Agents by giving them increases in answer to their applications, without reference to the real circumstances of the case. In some instances salaries have been doubled, trebled, within a few years. Were the recipients then satisfied? Not a whit. Their wants had increased in equal proportion, and at last the cry was as great as at first, that their salaries were insufficient. The aim ought therefore to be to give what is RIGHT, without being guided by requests for more.

STANDARD.—All will admit that Mission Agents ought to be paid what is *right*; the difficulty urged will

be, how is that to be fixed? The Church Missionary Society has, in theory, laid down the proper standard,—*What the people themselves may reasonably be expected to give when the country has become Christianized.* This undoubtedly ought to be the rule. On the one hand, foreign funds should not be expended in paying a few Agents salaries approaching to those of Government officials; nor, on the other, can it fairly be looked for, that Mission Agents should be content with the small allowances which can be made by infant Churches, newly gathered from among the heathen.

The question may still be asked, what salaries can Christianized India be expected to give? The reply to this must be looked for in countries already Christian. What is found practicable, what is the aim there? The English Established Church cannot be taken as a standard; for in general the salaries are not paid directly by the people, and the same extremes exist as in the condition of the English generally. Mission Native Agents may be surprised to learn, that there are hundreds of clergymen in England, University men, who receive no more than what is equivalent to Rs. 75 monthly in a country where an ordinary labourer earns Rupees 25 monthly.

Wesleyan Ministers in England receive from £150 a year in London, to £60, or less, in agricultural districts. Allowances vary so much, however, that the actual amounts cannot be exactly computed.

Nor can any estimate be given of the salaries of Congregational and Baptist Ministers. Pastors of large city congregations are in easy circumstances; but many country Ministers are very badly off.

The incomes of Ministers of the Free Church of Scotland, are, perhaps, the best scale which should be aimed at in the Indian Church. An endeavour is made to secure £150 a year and a house, as the lowest salary in a rural district. This, however, has not yet been attained. The minimum is now about £130 a year.

Stipends rise according to the localities and size of the congregations, up to *about* £600 a year. The last sum is obtained only by very few. Perhaps the average salary may be £200 a year.* All ministers of the Free Church must pass through a long course of classical and theological study.

Although this chapter treats only of Pastors and Catechists, it will be best to notice all Mission salaries under one head. Mr. H. Woodrow estimates that an uncertificated teacher in England receives twice as much as the pay of an agricultural labourer, and a certificated teacher, three times as much.† The earnings of an agricultural labourer are considered the best standard, as the most common form of labour and subject to fewest fluctuations. In Suffolk, Mr. Woodrow estimates it to be 12 shillings a week, or about £30 a year. Adopting some such scale, comparative salaries may be *approximated* in any part of the world.

Native Mission Agents in India may be classed as follows :—

	English Scale.	Unacquainted with English.		Acquainted with English.‡	
	£	MINISTERS.	TEACHERS.	MINISTERS.	TEACHERS.
2	60	Reader.	Untrained Teacher.	...	...
3	90	Catechist.	Teacher, 2nd Class.	Assistant Catechist. ‖	Assistant Teacher. ‖
4	120	Village Pastor.	Teacher, 1st Class.	...	...
5	150	Pastor, Small Town.	Head Master, City.	Catechist.	Teacher, 3rd Class.
7	210	Pastor, City.	...	Pastor, Small Town.	Teacher, 2nd Class.
10	300	Missionary.	...	Pastor, Large Town.	Teacher, 1st Class.
15	450	...	...	Missionary.	Professor.
20	600	...	...	...	...

* This is merely a rough estimate. In the Scottish United Presbyterian Church, it was £149-10-10½ in 1862.

† Bengal Public Instruction Report for 1857-58, Ap. A.

‡ A thorough knowledge of English is understood. ‖ Unmarried.

The first column denotes the number of times a labourer's pay is to be taken. Some may doubt whether this standard can be adopted in India, as the English labourer is far better clothed than a cooly. But probably, on the whole, there is great correspondence. Mr. Woodrow, an able and experienced Government Inspector of Schools, thinks it fair to apply the proportion to teachers in Bengal.

It may be mentioned, in confirmation of the proposed scale, that some of the salaries paid by the Church Missionary Society in South India, adopted without regard to any such rates, accord very nearly. An agricultural labourer in Tinnevelly receives about Rs. 3½ monthly. A Reader is paid Rs. 7; a Catechist, Rs. 10½; a Native Missionary, Rs. 35; all being unacquainted with English.

The classes of Agents and the proportionate salaries are questions respecting which Missionaries might decide after consultation with Home Committees. The compiler labours under great disadvantages in endeavouring to obtain home data. Even in India, the cotton crisis has produced such rapid changes in some districts, that rates of ordinary wages one year will not hold good the next. Still, the *principle* remains about the same.

As already stated, it is highly desirable for different Societies to have salaries for Agents of the same stamp as nearly uniform as possible. Missionary Committees might arrange about this. A scale fixed unanimously would have some influence upon the future Indian Church. A few additional remarks may be made on the scale proposed.

Some Missionaries take an Agent's antecedents into account in fixing his salary. This is not done in the case of Missionaries themselves, and is apt to occasion jealousies.

It will be seen, that no differences are proposed in the salaries of Ministers and teachers, who have received

similar training. This is, to a considerable extent, the case at home. Scripture Readers and untrained teachers are much on a par; while the Head Masters of Schools like Eton receive as much as the best paid of the clergy. Any hankering after ordination on the part of a Schoolmaster for superior pay, is thus also checked.

An English education in India is equivalent to a University training at home. Tastes and habits are acquired which render higher pay necessary. European Missionaries in India cannot be expected to live in the same way as the privates of European Regiments serving in the same country. Besides, generally speaking, Agents with an English training reside in large towns, where living is more expensive, and they work among a different class of society. At home, the ministers of city congregations, in the ordinary outward decencies of life, are perhaps not below the average of their hearers.

If Native Ministers unacquainted with English, who have spent all their lives in rural districts, are paid at rates equal to those who have received a good education and have been accustomed to city habits, either the salaries of the former must be raised unnecessarily high, thus doing injury in several ways; or the salaries of the latter will be too low, causing much discontent. The conditions are not equal, nor should the salaries be equal.

The distinction to be made in an Agent's salary on account of his knowledge of English should, however, depend to some extent on circumstances. If he has learned English in a rural district and spent all his life there, the difference between his salary and that of an Agent acquainted only with the vernacular, should be less. This will not apply to Agents accustomed to large cities.

Great caution should be exercised in sending English educated Agents from large cities to rural districts,

where there are large numbers of vernacular Agents. Unless they are humble, spiritually-minded men, others will copy their imitation of English "manners and customs," and become dissatisfied with their former modes of life.

Consolidated Salary or Allowances.—In some Missions, Native Agents, at least those of a higher grade, have an allowance for each child; in others a consolidated salary is given. The latter is less complicated. It seems better also to begin with the system which will probably be pursued in the Native Church. At home, except perhaps in the case of Wesleyans, a Minister does not get an increase to his stipend on the birth of a child. It may be said that European Missionaries belonging to most Societies get allowances for children. They are, however, few in number, and their office is merely temporary.

Houses for Native Agents.—These should be allowed in addition to the salaries. Their character must depend upon the Agents for whom they are intended. As a general rule, they should be equal in style to the average of native residences. When the occupants are Catechists in rural districts, the houses should be such as may easily be repaired by the people themselves. Houses erected in their own style, they can easily keep in order; but where masons and carpenters are wanted, the expense falls upon the Mission. It is a good rule to require a Native Catechist in a rural district to keep his own house in repair. This will make him guard against the ravages of white ants, and take more care. A little attention will often save much outlay.

Agents in Debt.—At the Punjab Conference, Missionaries seemed to be somewhat blamed for taking notice of the dress of converts. But in nearly every such case it may be said, "Is there not a cause?" A Missionary refers to the patent leather boots of a Native Agent or the expensive shawl of his wife, because constant complaints are made about the in-

sufficiency of salary, or because debts are contracted, bringing disgrace on the Christian profession.

The people of India may be divided into two classes, a small class of money-lenders, and a very large class of borrowers. That a Hindu should belong to neither, would be abnormal. A Missionary in North Tinnevelly found on inquiry that out of thirty Catechists not more than five or six were out of debt. There is great lack of forethought and conscientiousness in matters. "Owe no man any thing," is a maxim which requires often to be enforced.

Question of Position.—With the majority of Agents, salary is the main difficulty. There is some truth in the remark by Groves :—

> "The Native naturally loves a provision and ease, and thereby he is kept in dependence on the creature; the European, on the other hand, loves to keep the Native in subjection, and himself in the place of rule."*

The more aspiring Native Agents look to position as well as salary. Some of them think that ordination should confer equality in every respect. "Are they ministers of Christ?" "So am I." It should be remembered that in England all ordained ministers are not equal. Many are curates; others are assistants or junior ministers. Much less have all the *same salaries.* Scarcely two are alike. A European brought up in a country where Christianity has been the religion for a thousand years, enjoys some advantages which new converts, or their immediate descendants, cannot possess. Besides, European Missionaries occupy a peculiar position as representatives of the Home Church. Large sums are raised in England for Missions. In whom should the control of *English* funds be vested? Are the salaries of Native Agents, drawn from *such a source,* to be regulated, in a good measure, by their own

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* Memoirs, p. 379.

votes? Though Native Ministers may generally be in a minority at present, every year their number increases, and eventually they will form the vast majority. On the principle of equality, they would soon be able to carry any point in opposition to the whole body of European Missionaries. The Native Churches in India are growing in liberality. Europeans will not interfere with the disposal of funds thus raised; it will be left to the Churches themselves. So, it stands to reason, that Native Ministers have no *claim* to vote in the appropriation of English funds, or matters immediately connected with them.

Dr. Anderson, of the American Board, thinks that the Missionary and the Native elements should, at least to some extent, be kept distinct. The following extracts are from the Memorial Volume:—

"The Missionary is a foreigner. No matter how closely he may have identified himself with his calling; in his relations to the people among whom he dwells, he is only a stranger. He remains a citizen of the United States. If laid aside from his labors, he returns here. If he dies, his family return here. On the other hand, the Natives will always regard him as one from a distant land. His speech, his dress, his food, each bewrayeth him. They may honor him greatly, and love him much; but one of themselves he can never be.

"His work is temporary. It may, indeed, outlast his life; still, it is destined, with God's blessing, to have an end. When the Churches shall have reached a certain point, he expects to move forward.

"His duties are peculiar. He is an evangelist. When he gathers Churches, he is not to be their pastor; he raises up others to take this charge and burden. True, he may act as a pastor for a time; but it is simply from necessity. His sphere is aggression, conquest.

"He is also a disbursing Agent. He must have money, not only for his own support, but for other objects. He must sustain schools, employ assistants, and scatter abroad the word of life. To this end a weighty trust is committed to him.

"The Mission and the Native Christian community are kept

organically distinct, that the work of the Mission may be completed in the shortest possible time.

"Separate action will be for the advantage of all parties. The independence of the native element will be more sure. The power of self-goverment will be best developed in this way. The Native Churches and Ministers must have responsibilities to bear before they can learn how to bear them. By this plan there will be less danger of embarrassment and disorder when the Missionaries leave for 'regions beyond.'

"On the other hand, the Mission will do its work with the greatest freedom if it act only as a Mission.

"It may be said that the native body will need the wisdom and experience of the Missionaries. But all the assistance which is desirable, it would seem, may be obtained in the form of counsel. The advising influence which may be exerted according to some natural arrangement and the regulating power which necessarily grows out of the disbursement of money, will probably suffice for the happiest development of the Churches that may be formed in any part of the world."*

The financial matters of the Missions of the Church Missionary Society in India are managed by separate Committees, in which laymen form the majority. "To review the progress of the Mission, and to confer on questions affecting the same, &c." there are also Missionary Conferences. The constitution of the latter is as follows:—

"The Missionary Conference shall consist of all ordained Missionaries of the Society, European or Native, labouring within a district prescribed by the Parent Committee. But Native Ordained Pastors, European or Native Catechists, and other persons can be admitted only under the sanction of the Parent or Corresponding Committee."

CONDUCT TOWARDS NATIVE AGENTS.

Misapprehensions.—Many religious people in England suppose that a Missionary makes great sacrifices in leaving his native land to preach the Gospel to the heathen. He is regarded as a sort of semi-martyr, and

* Pp. 283-5 and p. 226.

perhaps the Missionary himself may have some faint ideas of the same nature. In India he must not think that any such notions are entertained of him by ordinary Europeans or by Natives. The former know that they themselves came out for a better living; they do not regard this as any peculiar hardship; they fancy that in some cases the Missionaries are better off than themselves. The great body of Natives look upon Missionaries as mainly actuated by pecuniary motives. The common idea of the heathen is, that they are paid so much a head for each convert.

The Missionary must dismiss from his mind the hallucination that he belongs to a people pre-eminent for wisdom and greatness. A little inquiry will disabuse him. A savage of the Arctic Zone has been heard to say of an Englishman, with whose skill he was greatly struck, " Why, he is almost equal to a Greenlander!" It is well known how the " celestial" inhabitants of the " Central Flowery Land" regard "outside barbarians," and "foreign devils." Somewhat of the same feeling prevails in India with regard to the *Mlechhas*, or unclean barbarians, with whom Europeans are classed. Lacroix mentions that he has seen a Native shrink from his touch like pollution. Dubois says:—

" A Brahman will always refuse to own that any European can be as wise as he is. He holds in sovereign contempt all the sciences, arts, and new discoveries which such a teacher could communicate, in the injudicious conceit that any thing not invented by himself can neither be good nor useful." p. 133.

The Hindus admit that Europeans are more powerful in war; but they consider that this gives them no more claims to superiority than a tiger has over an unarmed man. Of late years, it should be said that Railways have given the Natives higher ideas of European skill. Still, the feeling among the Hindus is very general, that in intellect they surpass their European masters.

Converts know much more about Europeans than the heathen, and many of them have much more correct

views about their relative intelligence. The same idea, however, crops out at times. At the Punjab Conference, a Native Minister humbly thought that in Missions the *purse* and *wisdom* ought to go hand in hand,—the foreigner, representing the former, and the Native, the latter, should work together.*

It cannot be expected that "*Young* India" should have a worse opinion of himself than "*Old* India"—the reverse indeed may be looked for. John Bull used to think that his son Jonathan, at least before his recent trials, was somewhat vain. Human nature is the same all the world over:

> "When young indeed,
> In full content we sometimes nobly rest,
> Unanxious for ourselves, and only wish,
> As duteous sons, our fathers were more wise."

One object of the foregoing remarks is to make known to the young Missionary the light in which he will ordinarily be viewed. It will be acknowledged that he has the *purse*; but the *wisdom* is another question. He must not, therefore, suppose that his ideas will always be regarded as the best. "I'm Sir Oracle, and ope my mouth, and then let no dog bark." It is very possible, indeed, that he may be deceived. He may suppose that his new schemes are approved of, because nothing is said to the contrary. But he should bear in mind, that want of moral courage is one of the greatest failings of the Native character. Agents may seem to assent, while all the time they have the most contrary feelings.

With reverence be it said, not unfrequently the new plans of *young* Missionaries, and occasionally even those of *old* Missionaries are very absurd. A man of judgment will carefully consult his most judicious and experienced Native fellow-labourers about arrangements before committing himself in any way. He will

* Report, p. 177.

not be ashamed to learn much from them. Besides, it will give them for more interest in the work when their advice is asked.

Nor must the Missionary be disposed to snub Young India when he gives himself airs in his presence.* Very possibly the feeling has been partly called forth by the Missionary himself. The people smile at newly-fledged Civilians, who are generally far more consequential than the highest in the service. So, in like manner, a young Missionary is in danger of treating the Natives with less consideration than a man like Dr. Duff.

The Missionary must, therefore, not expect to be regarded as an incarnation of benevolence and wisdom. Let him be meek and lowly in his own estimation. "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

The Rev. R. Bruce remarked at the Punjab Conference:—

"When we ourselves were emerging from boyhood to manhood—when we were called hobble-de-hoys—were we not often guilty of impertinence? But men did not therefore banish us from their society; and in due time we learned to be men ourselves. So must we bear with our brethren. Pride begets pride; humility begets humility." p. 155.

Great allowances must be made during the transition state of the Indian Church.

At the same time, *weakness* must not be confounded with *humility*. The conduct of Eli with regard to his sons led to most destructive consequences. *Firmness* in what is right, is quite essential.

Example in every thing.—The crab in the fable reproved her young for walking sideways, and not going straight forward. The reply was, "Mother, you walk that way yourself." It is of little use for the Mission-

* It is not by any means asserted that conceit is a characteristic, either of young European Missionaries or of young educated Natives. Still, it is failing to which they are liable, just as older men have other besetting sins.

ary to preach to others what he does not practise. "Come," not "go," must be the word. Dr. Wilson of Bombay, says:—

"Xenophon remarked, that the Asiatics would not fight unless under Greek auxiliaries. This observation is strictly applicable to our own days, and hence we have here not merely European drill establishments, but a considerable European force, with European officers, to lead the Native troops into the field. What is true in this instance, as regard this world's strife, is, to a certain extent, true in regard to the 'good fight of faith.' The first Native preachers of India ought certainly to have the full benefit of the experience and example of preachers from Britain and other highly favoured Christian lands."*

Mrs. Mason, of Burmah, relates the following incident:—

"When I began teaching the Karens of Dong Yahn, they refused to wash their own clothes, but insisted on my hiring a washerman for them. I insisted on their doing it themselves. Then they would not bring their clothes at all; so I was obliged to go to the rooms of each pupil, for I had then men, women, and children. Finally, it occurred to me that they held it as degrading because *we* hired a dhoby. So one Saturday I called all together, placed the children to mind the fires and the well, and took the mothers to the wash-tub; I got out *my* children's clothes, and went into the soap suds in earnest. 'There,' I said, 'you see how book women can wash.'

'Mama makes herself a *cooly*,' said one of the preachers with unutterable scorn.

'And what, Bahne, did the Son of God make himself?' I asked, when he walked away. The example moved them all, and proved a decided success; so that from that time no more washermen were called for my school. Ever after I found they washed every week regularly in the jungles. One had gone so far as to get a flat-iron and even ironed her husband's jackets."†

The Native Agents are, to a considerable extent, like mirrors, reflecting the likeness of the European Missionaries. If the latter consult their ease and are not

* Memoirs of Mrs. Wilson, p. 147.

† Civilising Mountain Men, p. 52.

in earnest for the salvation of souls, it is not surprising that such should be the case with the former. Of course, a new Missionary is not immediately responsible for the state of the Native Agents; that must rest with his predecessors. But if, after a reasonable time, they are still very unsatisfactory, let him solemnly review his own conduct, as well as theirs, to ascertain the cause.

Love the animating Principle.—The fact that the European Missionary is the medium of paying Native Agents requires much caution. Unless carefully guarded against, there is danger, lest, instead of regarding each other as fellow-labourers in the Gospel, the feeling of employer and employed, should arise to some extent. The noble Xavier understood the Indian mind:—

"Everywhere men like to be cured tenderly; but in no country more than in India. The Indian constitution is, when offended, as brittle as glass: it resists a sharp stroke, or breaks into shivers: by kind treatment it may be bent and drawn out as you will. By entreaties and mildness you may, in this country, accomplish any thing: by threats and severity, nothing at all."*

The same devoted Missionary thus wrote to one whom he constituted head of the Mission during his absence in Japan:—

"In writing to those who, amidst sufferings and exhaustion, are bearing the heat and burden of the day, be careful that you may never blot the page with the smallest drop of bitterness. Let the accents of authority be expressed only in love and tenderness. Let no tinge or shadow of scolding, of bad feeling, or of any thing which might wound or grieve them, ever enter into your mind."†

Reproof, indeed, will sometimes be absolutely necessary. Xavier thus concludes a letter of this description:—

"The above I have dictated. Recognise in what follows my

* Venn's Life, p. 220. † Life, p. 141.

own hand and heart. O Cyprian, if you knew with how much love to you I wrote these things, you would thank me day and night, and perhaps you would not be able to restrain your tears while reflecting upon the very fervent and tender love with which my soul burns to embrace you. Would that the arcana of the heart could be laid open in this life! Believe me, my brother Cyprian, you would clearly see yourself engraven in my inmost soul. Farewell."*

Justly was it said of Xavier, "He possessed in a very high degree some of the mental qualities of the leader of a great enterprise. He was of a generous, noble, and loving disposition, calculated to gather followers, and to attach them firmly to his leadership."†

Undue Confidence and Suspicion.—There are two extremes, both very injurious. Some Missionaries, of an easy disposition, have placed implicit trust in Head Catechists, who seemed anxious to meet their wishes in every thing. There have been a few instances in which much mischief has been done in this way. A Missionary was so highly pleased with a senior Catechist, that he said he would never rest till he was ordained. His successor found out that this very Catechist was an adulterer, drunkard, and stained by other gross crimes. The Missionary himself is often the last person to hear of the misconduct of his Native Agents, especially of those in high positions. Notorious offences cannot always be substantiated; in India, persons of influence can produce any amount of counter-testimony; revenge is feared where a charge seems to break down. Falls occasionally take place even among Ministers at home. It will not be unnecessary, therefore, to guard against them in those who have had far fewer advantages.

There is another error equally dangerous—undue mistrust. It has a most injurious effect upon Agents, to imagine that no confidence is placed in them. To

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* Life, p 221. † Ibid, p. 145

repose confidence begets an inclination to deserve it. Sharp, prying, suspicious Missionaries do little good. While sometimes true charges cannot be proved, more frequently in India malice causes false accusations to be brought. The foulest imputations have been cast upon men of unspotted Christian character. Let not confidence in an Agent, especially a tried one, be easily shaken. Should any charge be brought, keep it secret as far as possible. Macaulay says in his essay on Warren Hastings, that accusations without number will be trumped up in India against any man who is supposed to have fallen under the displeasure of the authorities. This applies to some extent to Missions. Besides, the usefulness of an Agent will be greatly impaired. Consider well the moral character of those who make the complaint; ascertain whether there has been any quarrel. Natives *who are not connected with the case in any way*, will often ascertain the real facts much better than Europeans. Some of the best English judges in courts of law are often, from the duplicity of witnesses, quite at a loss how to decide. As a rule, circumstantial evidence is preferred to direct testimony. In serious cases, the young Missionary should obtain the assistance of one or two experienced European and Native brethren.

The Qualifications of Agents to be considered.— The well-known maxim, "The right man in the right place," must be observed. The Rev. E. Sargent remarks:—

"One man has more character for enterprise than another, has more power of self-denial, is not bound by local ties, can make a home in every village he comes to, and accommodate himself to every new circumstance which may arise. Another man has a more homely turn, he has a power which he can profitably exercise among those with whom he is in daily intercourse; he has ability and evident pleasure in cultivating the ground that has been already fenced in and reduced to some amount of order, but feels great awkwardness in going alone to

the wild waste, and clearing out the ground himself. Others again are more at home with their books and school classes; their habits are more sedentary, and their pleasure and strength are with the young."

Some time must necessarily elapse, in most cases, before it can be decided for which post a young Agent is best qualified by powers and inclination.

Improvement in Knowledge.—The wisdom or folly of a Missionary is perhaps in no way more clearly evinced than in his care or neglect of Native Agency. It is instructive to compare the great pains which the ablest and most successful Missionaries take in this matter, with the apathy shown by others.

Some Native Agents have never had any regular training; but it is a grand mistake to suppose, because they have passed through a theological institution, means are not required afterwards for their improvement.

The Bombay Director of Public Instruction speaks thus of teachers:—

"It must be confessed that the life of a Village Schoolmaster in this country has a very unfavourable effect on the intellectual character. Intelligent young men selected for their acquirements, seem soon to settle down into a listless mechanical routine of life, in the course of which they scarcely read a new book or gain a new idea...It is a fundamental maxim of education that teachers must be learners, and unless we can provide some means of renewing the knowledge and mental vitality of our Native masters, I fear they will, as individuals, show a certain and uniform decay of efficiency."

Nor is this confined to India. The Rev. F. C. Cook, one of the Senior English Inspectors, writes as follows:—

"In the short vacation which I took this summer I spent some days with one of the oldest and most experienced educators in Germany, formerly a pupil of Pestalozzi, who has been principal of a training establishment for 28 years, and has formed 600 teachers. He told me that many of his most promising

pupils, whose attainments on leaving the establishment are very creditable (so far as I could judge not falling short of the average standard of youths trained two years at St. Marks or Battersea) often lose the knowledge and mental cultivation acquired in the seminary when they have charge of schools in country villages or small towns and degenerate rapidly, either discontinuing all study or reading in a desultory unprofitable manner. This he attributed chiefly, if not entirely, to the absence of any external stimulus after the pupils have once obtained situations as Schoolmasters. He was of opinion that all school-teachers should pass periodical examinations until they have acquired fixed habits of self-improvement."*

The above applies equally to Catechists. The Rev. E. Sargent, Principal of the Church Missionary Theological Institution, Tinnevelly, says :—

"Their training ought not to be regarded as finished upon their leaving the Institution, but every Missionary should conscientiously consider it his duty to have his Agents with him, if possible, once every week, for conference, and by appointing certain subjects for discussion and inquiry, keep up among them the habit of study. This contact with the Missionary is of the very highest importance. When sanctified by prayer and reading of the Word of God, its influence upon their minds is of incalculable benefit."†

Catechists and Teachers.—A systematic course of study should be laid down for Agents of these classes. The Rev. J. Thomas thus mentions his practice :—

"As soon as the province of Tinnevelly was divided into different districts, efforts were silently made to improve the Native Agency. Instead of meeting my Catechists once a month, I proposed that there should be a meeting every week; and for a period of twenty years that weekly meeting was carried on, and it has continued to the present day. The Catechists come in every Friday, spend four hours with the Missionary, and, having heard a discourse from him in the evening, they return early on Saturday morning to their respective villages. On

* Minutes, 1848, p. 61.
† Ootacamund Conference Report, p. 164.

these occasions, the Native Agents are thoroughly grounded in Scriptural knowledge, and in Christian doctrine."

Dr. Caldwell also reports :—

" I continue to devote one day every week to the instruction of the Catechists."

" I have also spent one day every fortnight with the Schoolmasters assembled in a body, when I have endeavoured to train them, as well as the advanced age and defective education of most of them admit, not only in the ordinary work of a teacher, but in the art, so little understood by natives, of putting questions and teaching the children to think."*

When districts are too large to have *weekly* meetings, Catechists are assembled *monthly*, remaining about three days together.

In addition to the instruction in the above manner by each Missionary, it is very desirable to have general meetings of the Agents for examination and to infuse life into the whole. Dr. Caldwell thus describes the plan followed in the Tinnevelly Missions of the S. P. G. :—

" Last week the annual examination of the catechists and schoolmasters connected with the Society for the Propagation of the Gospel in Tinnevelly, took place at Edeyenkoody. As the system of instruction and examination which is pursued in this mission has been well thought of, and is regarded by some as worthy of more general adoption, we shall mention some particulars about it here. In almost every Mission in Southern India, the native teachers are assembled, periodically, in some stations once a week, for systematic instruction by the missionary under whom they are placed. The adoption of this plan has arisen in part from the paucity of commentaries on the Scriptures and standard text-books in the vernacular languages, but is chiefly owing to the circumstance that native teachers of the ordinary type are found to deteriorate rapidly both in knowledge and efficiency when left much to themselves. The most valuable mental, moral, and religious training, which a native teacher can receive, is that which consists in his being

* Missions to the Heathen, Vol. II. pp. 14, 12.

frequently brought in contact with an European Christian mind. In general each Indian missionary instructs his native teachers according to the best of his own judgment; but in the Missions of the Society for the Propagation of the Gospel in Tinnevelly and Tanjore, a course of instruction is agreed upon, annually, by all the missionaries in common, and the native teachers connected with all the missionary districts are assembled together, annually, for a public examination in the various parts of the course.

"It is believed that, in this way, two important ends are secured: the instruction imparted by the missionaries becomes more systematic and thorough, and the native teachers, especially those of them who have passed the period of youth, are induced by the prospect of a public examination, in which their places will be determined by their merits, to keep up their acquaintance with such books as they have read, and to take a practical interest in new subjects of study.

"It was a very interesting sight to witness a hundred and ten native teachers, belonging to six missionary districts, assemble together in Edeyenkoody for the annual examination. All of them are engaged either as teachers of Christian schools, or virtually as pastors of congregations, or in both capacities, or as itinerant preachers of Christianity to heathens; all combine work and study; and it is from amongst them that an ordained ministry is being raised up. They were examined by the six missionaries who were present, assisted by two native ministers—(other two were unavoidably absent)—who had formerly been amongst the examined, but who now took their place amongst the examiners. The examination lasted for three days, and was kept up for nearly twelve hours a day. It was conducted wholly in Tamil. The greatest number of the questions and answers were oral, and the value of every answer, whether oral or written, was determined by marks, in accordance with a pre-arranged plan.

"The native teachers were divided into two classes—a more advanced class and a less. The more advanced class were examined in the prophecies of Isaiah from the 42nd to the 53rd chapter, inclusive, with special reference to the prophecies relating to the person and work of the Messiah. No question was put which required an acquaintance with the language of the original on the part of those who were examined, but within

that limit the questions that were proposed, and which numbered at least two hundred, were as searching as the examiners were able to put.

"The lower class were examined minutely in the sermon on the Mount. All the native teachers, without distinction of class, were examined in Church History—to the end of the persecutions—to enable them to realise the similarity of their position in some respects, and its great dissimilarity in others, to the position of the converts from heathenism in the first ages of the Church. They were examined also in the contents of the 'Arunachala Purana," a popular collection of Hindu legends, to ascertain whether they had studied and understood the religious system which they were called upon to oppose.

"At the close of the oral examination, a few questions to which written answers were required, were put to the more advanced class, and it will be seen that though those questions were few, they were varied and searching. I. Expound the passage: 'He shall see of the travail of his soul, and shall be satisfied.' II. Explain 1. Cor. iii. 12-15: 'Now, if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble. &c.' III. 'What considerations, irrespective of prophetical promises, are fitted to console and encourage us when at any time we are tempted to despond on account of the slow progress of Christianity and true Christian piety in this country?' IV. 'What are the best means of improvement in the composition and delivery of sermons?' V. 'What arguments would you make use of with a Vedantist who should deny the objective reality of the world, and of everything perceived by our senses, and maintain that everything that is supposed to exist, except Soul, is an illusion?' To put questions such as these with the expectation of having them satisfactorily answered, on the spot and without reference to books, implies the existence of a larger amount of theological and general knowledge, and more power both of thinking and of expressing the thoughts, than most persons would expect to meet with in Hindu catechists unacquainted with English. Notwithstanding this, the questions were very satisfactorily answered, with the exception of the last. Indeed it was the opinion of those of the examiners who had had the best means of forming a comparative estimate, that not one out of fifty candidates for orders in England could have passed the ordeal better. What Hindus generally want is

strength of character; it is evident that when carefully instructed they are not deficient in the power of acquiring knowledge.

"Perhaps the most important, and certainly the most interesting, part of the examination was that which was intended to test the progress of the native teachers in extemporaneous preaching. Sermonising has been systematically taught for several years, and progress in it tested at the annual examination. Twenty-eight of the most advanced and promising native teachers preached brief sermons in succession from one and the same text. The test was a very severe one—eight minutes to prepare, and eight minutes to preach; and arrangements were made that no person should know what the text was prior to the commencement of the eight minutes allowed him for preparation. The missionaries and the rest of the native teachers present formed the congregation, and the merits of each sermon, considered as a popular, extemporaneous discourse, were determined by marks. This is the fifth year in which sermonising has been included in the examination, and an improvement has been apparent every year. A marked improvement was observed in the sermons delivered on this occasion. The text was 2 Cor. v. 14: 'The love of Christ constraineth us,' a text which could scarcely fail to draw out some manifestations of Christian devoutness and earnestness, if any such existed; and it was peculiarly gratifying to observe that there was as much improvement apparent, generally speaking, in the earnestness and edifying character of the sermons, as in their style and delivery.

"The fourth day of the meeting was devoted to the business of the Local Committee, when the missionaries present after Divine service, and sermon, and the communion, assembled together to review the results of the examination, record their opinion respecting remaining deficiencies, and draw out a plan of study for another year.

"If it is admitted, as it must be, that it is to a native ministry that we must look for the eventual Christianization of India, the teaching and training of native evangelists should be regarded as one of the most important duties devolving upon European missionaries."

A somewhat similar course is pursued in the American Madura Mission, and one or two others. In a number of cases the work is almost entirely neglected.

Where every Missionary fixes his course, if done at all, the subjects selected are not always the most profitable. One man is wild on the subject of unfulfilled prophecy; so that is a prominent branch of study. Others ride different hobbies. The catechists and teachers of a Mission are in general, so much alike, that what is best for one station is best for all of the same class. There is little or no force in the argument for leaving it to individual Missionaries, that each may best adapt the studies to the particular wants of the case. On the other hand, there are strong reasons for united action.

1. *The selection of subjects will be more judicious.*—It stands to reason, that the most experienced Missionaries consulting together will arrange more wisely than when the whole is left to individual whims.

2. *Negligence will be better guarded against.*—Some Missionaries, from short-sightedness, or even indolence, will not take any pains with their Agents. The general examination will act as a stimulus.

3. *The sympathy of numbers will be secured.*—The value of this is well known.

The Madura Mission, besides a general gathering once a year, has an intermediate meeting in sections. The following testimony is borne as to the results :—

"The catechists and readers, numbering 123, are, we believe, improving in knowledge, efficiency, grace, and charity. The system carried on in the Mission, for ten years past, of giving them, and the teachers as well, a course of study, in which there are semi-annual examinations, has done much to improve them, and to quicken a desire for higher attainments, mental and spiritual."

The extension of railways affords great facilities for the meetings of Agents. Where it is still impracticable for them to assemble, some of the advantages may be secured by local examinations, with uniform questions, as is followed by the Universities.

Subjects.—Of these there is no lack. Portions of Scripture should always form one division. Points connected with the Divine life in the soul would yield valuable topics, e. g. How may convictions of sin, so far as human agency is concerned, best be produced ?; repentance ; faith ; the atonement ; justification ; sanctification ; marks of true conversion, &c. Practical religion, especially the points in which Native Christians are most defective, should also receive attention. Church History, including that of Modern Missions, will furnish many profitable subjects. The Hindu and Muhammadan controversies ; questions connected with Mission work, the obstacles to progress and how they may best be overcome, &c., are other important topics. Catechists should be exercised in composing sermons, and teachers in giving lessons

The same subjects in most cases will not serve for Catechists, Readers, and Schoolmasters. Divisions should therefore be made as necessity demands. Agents acquainted with English must also have separate subjects.

FIXED GRADATIONS.—Subsidence into an inactive contentment with existing acquirements, is much to be deprecated. There should be, as far as possible, a constant stimulus to effort. Certain standards should be laid down for the different classes of agents, and all should be encouraged to aim at higher usefulness. Exceptional cases, now and then, will occur, of men highly qualified in the most important respects, yet who, from defects in their early education, cannot pass examinations in every branch. The Mission can take up such separately, and decide as circumstances may demand.

PASTORS AND NATIVE MISSIONARIES.—Agents of such grades should have no direct examinations. They should, however, superintend the studies of the Catechists and Teachers, which will be equally improving

to themselves. A prominent part should also be allotted to them in conducting the examinations and valuing the answers.

In addition, the Pastors and Native Missionaries should have what are sometimes termed "Clerical Meetings," both with the European Missionaries and with each other, to supplicate God's blessing on their labours and to take counsel together.

Training to Independence.—Feebleness is a grand defect in converts; direction and help are needed in almost every thing. There are several causes. The national character is one of them; the recent introduction of Christianity is a second. But a third and very powerful reason is the pupilage in which they have sometimes been kept—the highest perfection being submissive acquiescence in every thing. In some cases Malcom says, "the Missionary is all in all; and at his departure, or death, every trace of his work may disappear."

There are two main points:—

1. *Independent Judgment.*—This is the first stage. Some Missionaries, ignorant of the people, say to Native Agents, "I think so and so of such a matter; what is your opinion?" Every man of ordinary intelligence knows, that in the great majority of cases the Native Agents will *appear* to coincide with the Missionary, though their real views may be directly opposite. This, undoubtedly, is a great fault; but the Missionary should not expose them to the temptation. To elicit any genuine expression of opinion, to exercise the judgment in a *right way* to any extent, the Missionary must not afford the smallest clue, by *speech* or *manner*, to his own sentiments. The people of India are very shrewd observers.* The great fear is, lest, instead of con-

* An amusing instance was mentioned at the Punjab Conference. "The Judge's Chaprassie (peon, messenger) conveys intelligence every morning to the expectant suitors, awaiting his arrival at court, of the state of the Judge's temper that day."—Report, p. 113.

sidering the merits of the case, they should surmise the Missionary's inclinations, and decide accordingly. It is important that this should not be the state of things. The effect is *positively injurious* upon the Native Agents. It prevents in some cases any accurate judgment being formed. The Native, if left alone, will view the matter from a different stand-point. Many things he knows much better than the Missionary, and he may be right while the European is wrong. Besides the judgment is not exercised.

The Missionary must proceed as in court-martials, where the members *lowest* in rank express their views *first*. In this way there is no bias. The Agents should state the grounds of their opinions. Others present who differ should explain their reasons. After the Missionary has heard all opinions, and been enabled to form a correct judgment, he may give his own.

Prudence, of course, is necessary. Any mere spirit of opposition must be repressed. Towards God and his Word the most reverential submission should be inculcated; and due respect should be shown by all to those who are over them in the Lord.

2. *Independent Action.*—Every Agent should, as far as possible, have a distinct field of labour. It has been well observed :—

"Responsibility is what, with God's grace, develops and makes men. A man should feel that he has a work, which nobody will do if he neglect it. He should have the certainty of detection, and a fear of consequences, when neglecting duty."*

Due consideration, it is true, is required. It would be very unwise to place a solitary young Christian as Catechist or Teacher in a heathen village. Grievous falls have been the result. Even older men have succumbed. Dr. Mullens says :—

"Left in posts of responsibility, where they could not be always watched, surrounding temptations have in time carried

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* Madura Report, p. 118.

them away. Perhaps opportunities presented to them of making money, by fields, fish-tanks, lending at high interest, and the like, have tried them too strongly; have undermined their piety, filled them with envy, and ruined their usefulness."*

Still, in many cases Native Agents have not been thrown sufficiently upon their own resources. They will make some mistakes; but all have, more or less, to learn by experience.

It may naturally be expected in thus training Agents to independence, that occasionally it will manifest itself in opposition to the views of the Missionary. A wise man will rejoice to some extent at this, as it gives promise of vigor. The grand corrective of whatever is wrong, will be to inculcate at the same time childlike obedience to God.

Social Intercourse.—Few things have happier effects in many ways than friendly meetings in the social circle. The true character is best seen; mind comes more in contact with mind; love is cherished; the animating spirit is imbibed. One of the most important parts of the training which the Apostles received from our Lord, was of this description.

The degree must vary with the number and character of the Agents. To Native Ministers, as Dr. Mullens recommends, the Missionary should give at all times "a warm welcome to his study and his table." Catechists may now and then be invited to tea.

It is important to influence the wives of Native Agents. Sometimes they are sad drawbacks to their husbands. If the Missionary is married, when he invites the latter, let him also, as far as practicable, get the former. Many of them are not accustomed to use knives and forks. Where this would occasion awkwardness, they can come to tea.

Holy Enthusiasm.—Next to the influences of the blessed Spirit, what is chiefly wanted for the success of

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* Memoirs of Lacroix, p. 247.

the Gospel in India is holy devoted zeal. All reformers of every description have been men deeply in earnest. Deficiency in enthusiasm is one of the greatest defects both in European and Native labourers. It has well been asked :—

"Oh, where is the spiritual perception that looks forth on the world as the great scene of a moral conflict and beholds it under the stirring aspect which it presents to the beings of other worlds? Where are the kindled eye and the beaming countenance, and the heart bursting with the momentous import of the Gospel message? Where the fearlessness and confidence whose very tones inspire conviction, and carry with them all the force of certainty, and the weight of an oath? Where the zeal which burns with its subject, as if it had just come from witnessing the crucifixion, and feels its theme with all the freshness and force of a new revelation? The zeal which during its intervals of labour, repairs to the mount of vision to see the funeral procession of six hundred millions of souls? to the mouth of perdition to hear voices of all these saying as the voice of one man, 'send to our brethren, lest they also come to this place of torment?' to Calvary, to renew its vigour by touching the cross? Enthusiasm is sobriety here. In this cause, the zeal of Christ consumed him; his holiest ministers have become flames of fire; and, as if all created ardour were insufficient, here infinite zeal finds scope to burn; 'for the zeal of the Lord of hosts shall perform it.'"*

Meetings for Prayer.—The sacred flame which ought to burn within the breast of every Missionary can only be kindled and maintained from above. The Spirit of God must produce all real success in Missions. Mere human learning and eloquence will leave men in the state described in Ezekiel's vision—bone may come to bone, sinews and the flesh may come up upon them, the skin may cover them from above; but there will be no breath in them—a nominal profession of Christianity, but no spiritual life. The true Missionary will, therefore, be a man of prayer, and will

* The Great Commission, pp. 443,4.

seek by every means in his power to foster the same spirit in his associates.*

XIV. THE NATIVE CHURCH.

Christian Villages, &c.—When heathen embrace Christianity, some Missionaries are disposed to bring them together. Mr. Leupolt said at the Liverpool Conference :—

"With regard to congregations, he had advocated from the beginning, and still advocated, where it was possible, the aggregation of converts in villages. Unless truly converted, firm, and men of experience, they would, if scattered among the heathen, be carried along with the stream." Report, p. 296.

In some cases, land has been purchased or rented by the Missions, and regular settlements formed. In North India, and to a smaller extent in some other parts, what is called the "compound† system," has been adopted by several Missionaries. The arguments in favor of the plan are those mentioned by Mr. Leupolt. The converts are immediately under the eye of the Missionary, and can meet with him daily for Christian worship. The general feeling is against this course. A critic, noticing the Punjab Conference, wrote as follows :—

"The second great fault of Missionaries is, that they collect their native Christians in little puckka (brick) houses near the mission compound; they make a kind of native cantonment; each neophyte finds his whole outward as well as his inner life renewed. Instead of going on as usual, making shoes, weighing out grain, and following his honest trade or profession or business in the city or village, or starting one, he finds himself moved a mile from the contact of his countrymen, his idea of a

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* Consult the Ootacamund, Punjab, and Liverpool Conference Reports on Native Agency.

† A compound means a plot of ground on which a house is built.

decent residence entirely overset, and himself and his wife planted in a kind of foreign garden in little glass hot-houses."

Although some may thus have been preserved from falling away, the segregation of converts seems unadvisable for the following reasons :—

1. *A feeble dependent spirit is apt to be produced.* Additional force is given to one of the greatest defects of the national character—want of independence. The Missionary is regarded as the "Cherisher of the Poor," the "Father and mother" of all thus brought together. Instead of exerting themselves for a living, they go and tell him their wants. He is expected to get employment for them or otherwise procure support. Of course, they are never satisfied, and always complaining.

In the foregoing extract reference is made to brick houses. Not long ago, a Missionary in the Bombay Presidency applied to Europeans for funds to build houses for people collected on land, each house to cost Rupees 200. As heathen, the men under instruction never lived in houses which cost more than perhaps one-sixth of that sum, and when any repair was needed, they easily attended to it themselves. When any thing went wrong in their fine new houses they would go to the Missionary, that he might get the repairs made. He built the houses ; why should he not keep them in order ?

It has happened in England that the squire and clergyman have been combined in the same individual. Experience shows that such a union is undesirable. So it is to be deprecated that a Missionary as landlord should be brought sometimes into collision with his convert tenants, occasionally perhaps requiring to eject them for non-payment of rent. It is a maxim with Hindus, Never pay unless you are compelled.

The tree in the midst of the forest has little strength of support ; it is the oak exposed to every wind under

heaven, which strikes out its roots firmly. In spiritual things, it is the same. The Rev. F. Baylis says:—

"Our people truly are weak, and in the midst of the heathen they are exposed to some peculiar temptations, which may not assail them in a Christian Village, though there may be others there of equal power; but, while a few may yield to these temptations, and fall away, *because they were not of us*, the piety of others will be strengthened. ... I can testify that some of our strongest and best Christians are those living in the midst of heathens, and thus bearing witness for Christ."*

2. *There is danger of attracting worthless characters by the hope of worldly advantages.* In some cases professed converts are allowed to have houses rent-free; expectations are entertained that, somehow or other, the Missionary, will afford them temporal assistance. Mr. Baylis says, "I am obliged to confess that the two or three Christian villages that have been formed in South Travancore are far from being in a satisfactory state." He adds that unless the Missionary has the power of expelling those who misbehave, "The village may ere long become a sink of iniquity, prove the source of his greatest pain and anxiety, and be a disgrace to our holy religion."

3. *It hinders the spread of the Gospel, and is opposed to the spirit of the New Testament.* The disciples of Christ were to be like salt, or leaven, diffusing an influence around. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." In India, there is perhaps no agency which has been more effectual in inducing people to place themselves under Christian instruction than the influence of relatives.

The system is the old Romish improvement upon the method of Christ—monachism revived under a different form.

The trials of converts living among the heathen are

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* Ootacamund Conference Report, p. 258.

less than many suppose. Again and again Missionaries have testified, that when they have changed their system and left converts among their countrymen, anticipated dangers proved groundless. The following observations should also be borne in mind :—

"We are constrained, dear Brethren, to regard you as in much danger of yielding too much to your sympathies... Consider the history of the progress of Christianity in all ages. Through what terrible suffering! What mockings and scourgings! What bonds and imprisonments! 'They were stoned, they were sawn asunder, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented, (of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and caves of the earth.' Had not the king of Zion good reason for all this? And this is as true of converts under the Christian dispensation, as under the old. For some reason it has pleased God to connect severe suffering with the introduction of the Gospel into almost every land and people. In India, where a great Protestant empire has the rule, there can of course be no outlawry against the Christian convert, no unsheathing of the sword, no kindling of the faggot. But does the compassionate and all-wise Saviour design there shall be no severe trial of faith and patience, no painful test of the love and principle of his disciples? We cannot believe it. Without a severe discipline of some sort, the Gospel will not take deep root in the soil. The religion will be mercenary, time-serving, and open to all heresies and immoralities."*

Where a youth belonging to a family bitterly opposed to Christianity, is baptized, it may be necessary for him to come to the Mission premises, but an *adult* convert should be encouraged to remain in his own house. Instead of his coming to the Missionary, the latter should go to him as often as possible. A Catechist, if available, should be settled in the place.

Interference with Temporal Concerns.—This may be noticed here as allied to the preceding.

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* Letter of American Deputation, Ahmednuggur Report, p. 95.

The Missionary will probably deny the obligation which Native Christians, like Mr. J. P. Raow, would seek to impose upon him of providing converts with employment such as they *like*.*

If the Missionary is on friendly terms with Civilians, he will often be asked for letters of recommendation to them. Hough has the following remarks on this point:—

"The officers of government are teased with applications of this nature from every quarter, and are often obliged to make a deserving individual wait a long time for a situation. Some of the offices are filled with writers, who work several months without emolument, in order to entitle themselves to be first promoted, as vacancies occur. A Missionary ought, therefore, to be careful how he subject his friend to the alternative of either refusing to comply with his request, or, if he grant it, of passing over many who have a claim to preference, and are better qualified for the Service than the person he may recommend. Such an application would not be listened to by a man of the world, and perhaps would be dismissed in anger. The public servants seldom or never interfere in this way with each other's patronage; and a case will rarely occur that can justify a Missionary in making such a request. Besides, if he once interest himself on behalf of a Native in such matters, he will have incessant applications for a similar favour: whereas, if the first petition be dismissed, he will be spared a great deal of trouble in future. He has only to explain to the man, that every gentleman has his appropriate department of service; that his own is that of religion; and that, as he should not be pleased with any one for interfering with him in the appointment of his servants, so he cannot think of troubling others."*

Lawsuits, Oppression.—Caution is necessary in receiving accounts of cruel treatment, ascribed to the opposition of the heathen to converts. Hough says, "I have known Native Christians complain without

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* Punjab Conference Report, p. 217.
† Missionary Vade Mecum, p. 97.

reason, and more than once have had cause to suspect that they were the aggressors." He adds :—

"Should it appear that the heathen only are to blame, it will be much better to try the effect of expostulation, and exhort them to peace and goodwill, than to hale them forthwith to the judge. Such is the Native's respect for the European character and rank in the country, that this mode of proceeding will often prove successful; and in that case, a kindly feeling may be produced in their minds, instead of the animosity usually occasioned by judicial proceedings."

As a general rule, it is undesirable for the Missionary, or any of his Native Agents, to appear in Courts. A hostile judge might take the opportunity of insulting him publicly as having nothing to do with the case. An impression would thus get abroad that the Missionary was in bad odour, and that any connection with him would be prejudicial. It has been mentioned that Rhenius employed a Native Lawyer to defend oppressed Christians. Ordinarily the Missonary should limit himself to giving advice. Still, there are circumstances in which the Missionary is bound publicly to take up the cause of his people :—

"Even when the Government of Madras censured the Missionaries for appearing in Courts of Justice as the friends of the oppressed Christian, the Home Government reversed the censure, and vindicated the conduct of the Missionary as being the natural and proper guardian of the just civil rights of the convert."

The Committee of the Church Missionary Society, while mentioning the above, give, at the same time, the following directions :—

"The Committee affectionately, but earnestly warn each Missionary, especially every young Missionary, not to take up supposed grievances too hastily ; but to wait and consult with other Christian men till they have ascertained the reality and importance of any alleged social or civil wrong."

"The Missionary should never assume a position of hostility to the ruling powers, or have recourse to public censure, or the

lash of newspaper invectives. Let him rather address the authorities in respectful and confiding terms, as those upon whom God has laid the responsibility of upholding the great principles of Christian duty. If such addresses be unheeded, let a temperate statement of the case be transmitted to the Mission Directors at home, with such particulars as will bear the closest sifting, and as the Missionary is prepared to avow before the public."*

Forming Congregations.—It is the practice in Tinnevelly and some other districts, when a body of inquirers show a disposition to give up idolatry and to embrace Christianity, to take down their names as persons under instruction. A Catechist of tried character is sent to reside among them. If they are few in number, he likewise teaches the young. Where many come over, a Schoolmaster is also appointed. Should no Catechist be available, one in the neighbourhood visits the place as often as possible.

The advantages of congregations are thus stated by the Madura Mission :—

"Why is it that congregations are organised ? Why not freely preach to all, and gather into churches those whom the Lord is pleased to convert ? To this we answer : It must be obvious, that minds sunk in the deep darkness of heathenism, cannot at once understand the mysteries of the Gospel. The truth must be repeatedly explained and enforced, and conscience and all the moral powers aroused and educated. Then conviction of sin and faith in Christ may follow.

"But people, while heathen, will not give such attention to Christianity as to secure this result, nor can they without subjecting themselves to the charge of apostacy. For to attend our religious services regularly or to examine the Bible prayerfully, would imply, in the judgment of the community, a reception of the Christian faith. Here is the necessity for Christian congregations. The people, while heathen, can be led to see that Christianity is better than idolatry. They can be persuaded to abandon the latter and receive the former. But congregations thus formed, will at first be unstable. It would be unnatural that all who join them should stand firm in the time

* Church Missionary Intelligencer for 1860, p. 261.

of persecution. The motives to go back are many. The power of public opinion, their own evil natures, and the snares of the devil are all against them. It should, therefore, be expected, that a large proportion will return to their former faith. It is only after the image of Christ has, by the Holy Spirit, been inwrought into the hearts of a portion of any community, that we can hope to see stability."

Persons should not be received who hope to derive *direct* pecuniary benefit from the Mission, nor those engaged in unjust lawsuits, &c. In other cases, there should be no scruples. It has already been mentioned, that the late Mr. Ragland aimed at a high standard from the commencement, and was very slow in sending Catechists. The consequence was that the number of converts was exceedingly small. The recommendation of the Ootacamund Conference will work much better on the whole :—

"That when any number of heathens openly abandon idolatry, and desire to be formed into a congregation of enquirers under the instruction of a Missionary, they should be received, though their motives may be, in part, of a low and inferior character ; but that great judgment and caution are requisite in the management of such congregations, and that no effort should be spared to show them the necessity of their being actuated by higher and purer motives, in order to their enjoyment of the spiritual blessings peculiar to a genuine Christianity." Report, pp. 264,5.

A Catechist possessing prudence and piety will, in most cases, with God's blessing, be instrumental in bringing about a change. While sympathising with the people in all their troubles, he will take care not to involve himself in their lawsuits. As far as possible, he will act as a peacemaker. Feuds have thus often been terminated, forming the commencement of a happier state of things. At first the Catechist will probably require to give instruction from house to house. An effort should be made to gain the confidence and good will of the people. An interest

should be taken in all belonging to them, and especially in the welfare of their children. "Where the head goes, the tail follows." This is peculiarly the case in India. Great attention should therefore be paid to the leaders of the little community. Their conversion should be sought with earnest prayer to God. At the same time, others should not be neglected. Wherever an impression seems to have been produced in any case, it should be carefully followed up.

Meetings for public worship on Sabbath should be immediately commenced. In general it is a bad plan to build a Church for the people at the expense of the Mission. Let the meeting rather be held at first in some convenient house of one of the best disposed of the leading men. By degrees the Catechist may suggest the desirableness of having a separate place of worship. In the rural districts of India, a large proportion of the people build their own houses. They can therefore very easily erect a small chapel. Though of the humblest description, it will possess special interest as being *their own*. They will guard against injury from white ants; where repairs are needed, they can easily be attended to. On the other hand, if a good brick chapel were built by the Mission, masons would require to be engaged for its repair, and the people would think that it was no concern of theirs.

As the little congregation gathered strength, the first place of meeting, perhaps little better than a shed, would be replaced by a succession of buildings, each larger and better than the preceding.

Daily Services have been adopted to a large extent in Tinnevelly and in a few other districts. Dr. Caldwell thus describes them :—

"There are one or two full services weekly, besides the Sunday services, in every station where a Missionary resides, when the entire service for the day is read, and a sermon preached; but at the ordinary morning and evening prayers to which I now

refer, and which are conducted by the Native teachers in the various villages of a district, we are content with an abbreviation of the prayers, such as would be read at family worship, together with the psalms, or one of the lessons, and a brief catechisation or exposition. Catechisation, or catechetical instruction of some kind, is never omitted, morning or evening, and forms everywhere the chief means in use for training up our people in divine knowledge. Generally, the Native teacher teaches the people only one subject a week, a subject appointed by the Missionary in accordance with some general plan of instruction, and the people are examined as to their acquaintance with it on the occasion of the Missionary's next visit. This reiteration of the same lesson is found to be necessary, if we wish the mass of the people to make real progress; for the same persons are not present every day, and even if they were, we find we must repeat the same statement frequently, 'line upon line, and precept upon precept', and put it before their minds in different lights, before the majority of them thoroughly comprehend it. In general, the women alone attend prayers in the morning, when the men are out at work in their fields, and the men alone in the evening, after the work of the day is over, when the women are engaged in preparing the evening meal, the principal meal of the day. All children, however, attend both morning and evening, and there are a few older people here and there, who, like Anna the prophetess, 'depart not from the temple day or night.' "*

Uneducated converts most require daily services as substitutes for family worship. There is greater difficulty in securing the attendance of the higher classes, and many Missionaries prefer that they should have prayers with their families.

Public Worship.—The principle observed in the liturgy of the Church of England—requiring the people to take part in the service throughout—is peculiarly adapted to the condition of new converts. Their minds being almost totally undisciplined, it is very difficult for them to give continued attention either to a long prayer or a long sermon. The vacant look dur-

* Tinnevelly Missions, pp. 62,3.

ing a protracted address often indicates plainly that the mind of the hearer is untouched. Even apparent attention is not a certain criterion, as is shown by Dr. Patterson. (See page 146.)

Sermons should not be read; the tone of the voice should be varied, and the delivery animated and full of action. As observed in the chapter on preaching to the heathen, abstract reasoning must be avoided, and ideas illustrated by parables and other figures. In addition, it is common in Tinnevelly and elsewhere, occasionally to ask questions. This tends to arouse the people and carry them along.

The great aim of the Missionary should be to preach Christ. The late Mrs. Mundy remarked :—

"There ought to be in every sermon, whatever the subject might be, so much of the Gospel,—such a full exhibition of Christ in his glorious character and his perfect work, that, should there happen to be a single sinner present who had never heard the truth before, he might, though he should never hear it again, not be suffered to depart without being made clearly to understand the way of salvation, and the only medium through which he could possibly be reconciled to God, and his soul be saved from the 'bitter pains of eternal death.' This is the only way in which a minister can hope to make 'full proof of his ministry,' and be 'free from the blood of all men.'" Memoirs, p. 240.

Sunday Schools.—In several Missions, especially in rural districts, it is found more profitable to the people to have only one sermon on Sunday morning. In the afternoon, all present, both old and young, are formed into Bible classes. Adult males and females unable to read, receive oral instruction. In this way they often learn more than they can from a sermon.

Singing.—Dr. Mullens thus describes its quality in a village congregation in Bengal :—

"Then commences the singing, belonging to a very early stage of civilization, defying all 'scale,' a long roll with twists and turns, repeated and repeated yet again and screamed and

shouted at the very top of the voices of the men and boys, who seem to think that energy and sound are convertible terms with music and melody! Few ears can stand that portion of the service though thoroughly well-meant."*

When some members of the congregation have passed through Boarding Schools, the singing is comparatively fair. Still, both on account of the difficulty of teaching adults European tunes, and the preference of the people for their national music, Missionaries in several parts of India use hymns set to the latter. Some of the words and airs are very beautiful ; though others seem to Englishmen to be monotonous and wanting in character. The national music appears to be gaining ground. In different parts of the country, apparently without any communication, a movement has taken place in its favour.

Cottage Lectures.—Evening meetings may often be held with advantage in houses conveniently situated. The aged and infirm, who are not able to walk to Church, may thus be reached, and persons in the neighbourhood who are not in the habit of attending public worship, may sometimes be induced to come. The occupants of the houses should be urged to invite their friends.

Prayer Meetings.—On the importance of these it is unnecessary to dwell. Native Christians, in general, have great fluency in prayer, and their petitions are often appropriate and touching.

Attendance Register.—The Rev. F. Wilkinson, South Travancore, says :—

" I have endeavoured during the year to impress the people with the importance of a regular attendance on Divine worship. Each congregation has a book containing a list of the adult members of the congregation. The Catechist reads this list at each service on the Sabbath and places a mark opposite the names of those present. These lists are examined and re-writ-

* Memoirs of Lacroix, p. 96.

ten every six months. On examination, the names of those who were very irregular, unless there be a sufficient reason for their irregularity, have been taken out of the list, placed at the end of the book, and an account kept of their attendance. If they improve in attendance, they are re-entered in the list. Such discipline though it may diminish the numbers in our congregations has, I believe, a wholesome effect upon the people." Report for 1863, p. 7.

In most cases, it will not be practicable to call out names in cities : nor even in some rural districts. It is very desirable, however, to keep some account of the attendance.

Learning to Read.—Converts, not too old, if unable to read, should be urged to learn. By using large sheet lessons, beginning with easy words of two letters, many may be taught. A commencement should not be made with the alphabet, for the number of the characters is apt to be discouraging.

Every Missionary should know exactly how many of his converts can read.

Copies of the Scriptures.—Inquiry should be made whether each family, containing a member able to read, possesses a copy of the Word of God.

Family Worship.—The observance of this should be frequently enjoined, and the necessary directions given. At least one discourse a year should be devoted to the subject of family religion.

Visiting.—The maxim is well known, "a house-going minister makes a church-going people." Much knowledge and influence may thus be gained, which may be turned to the best account.

Social Meetings.—Christian headmen and others may occasionally be asked, with advantage, to tea. Care will be necessary to prevent jealousy on the part of those who cannot be invited.

Missionary Meetings.—A Missionary Prayer Meeting on the first Monday of the month has long been maintained by some denominations. Interesting intelli-

gence might then be communicated. An Annual Missionary Meeting, in connection with efforts made by the congregation, should also be held.

Hinduism has numerous festivals which please the people. A little variety and excitement of a Christian character may be legitimately employed.

The *Missionary Diagrams* of the Working Men's Educational Union, or Magic Lantern Slides illustrative of Mission work, may be exhibited with great advantage.

SELF-SUPPORT.

Importance.—Dr. Anderson justly remarks, "The self-supporting principle among Native Christians, in all its applications, needs an unsleeping guardianship and culture."* It has, in some cases, been greatly overlooked. In a Minute by the Church Missionary Society, on the Organization of Native Churches, it is said, "taking nothing of the Gentiles," is apparently read by some as "taking nothing of the Christians." The compiler once asked a Missionary in Bengal, what his Native Christians did for themselves? The answer was, that many of them gave $1\frac{1}{2}$ pie a month to a burial fund, for which a free coffin was provided for them when they died! It is probable that there are some stations in India, where, from one year's end to another, the people do not raise a farthing for religious purposes. Some Missionaries seem to go on contentedly, pursuing a pauperising system, debiting every expense to home funds.

The compiler urged upon some Missionaries in Bengal† the great importance of training their people to self-support. One reply was, Our Native Christians are, in general, only nominal professors; when truly converted they will give. The Gospel has been faith-

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* Memorial Volume, p. 326.

† To prevent misconception, it should be stated that some Native Christians in Calcutta have displayed very commendable liberality.

fully preached to the above Native Christians for 20 years. Why is it that there are so few real converts? One great reason is, that they have had every thing done for them; the reverse of our Lord's saying has been practically taught, "It is more blessed to *receive* than to *give*." Experience seems to show that where Native Christians hang like a dead weight on a Mission, the preaching of the Gospel *seems to lose its power*. A more cruel wrong can scarcely be inflicted than to render people helpless dependents on others. So far from exciting gratitude, none have less of the feeling.

An experienced Missionary once remarked to the compiler, "Our Native preachers are always making excuses for their *poor* people." One of the surest ways to improve their temporal circumstances is to train them to give to the cause of Christ.

But it is not merely the actually poor who do nothing. The compiler has a list before him of a Christian village in Bengal, containing 87 families. Each had on an average 3 acres of land under cultivation, and possessed 3 bullocks. So far as he could ascertain, their religious contributions were *nil*. He has another list, supplied by the Rev. W. Clark, of a village in Tinnevelly, containing 59 families. The land owned is given in native measurement, which the compiler cannot reduce to the English standard. However, there was on an average only one bullock to each family. The contributions of the people in the latter case amounted during the year to Rs. 109-14-2; or about 1 Rupee 14 As. per family. In 1863, about 400 families in the district of the Rev. E. Sargent, Palamcottah, raised Rs. 1,371 or £137-2*s*. When it is considered that a labourer in that part of India earns little more than 2*s*. a week, the foregoing sum must be increased nearly sixfold to represent a proportionate amount in England. £137-2*s*. × 6 = £822-12*s*.; or upwards of £2 for each family. For some years, in

addition to a considerable sum for other purposes, half the salaries of all the Native Agents have been met by the contributions of the people. Mr. Sargent now hopes to relieve the Society entirely from every expense connected with Native Agents. For other contributions of Native Christians, see "Ten Years' Missionary Labour in India," p. 117.

The original state of those who placed themselves under instruction in Kishnaghur and Tinnevelly did not differ so *very widely* as some suppose. The former, however, seem to have been continually thinking, "what can we get from the Mission?" whereas the latter, from the outset, were trained to help themselves.

It has been well observed, "If you wish to get up a party, don't give them money; but take money from them." D. F. McLeod, Esq., remarked in his Paper read at the Punjab Conference :—

"It has been found, that even children of the ragged schools begin to take an interest in Mission work, when once persuaded to contribute to it,—as this gives them (to use their own expression) 'a share in the concern.' And I believe that in churches gathered from amongst the heathen, an increase of spirituality has always occurred, when they have undertaken to support their own Pastors." p. 137.

To teach people to contribute towards the erection of their church, often leads to higher things. They will value the building more; they are likely to attend more regularly; and to give more heed to the things that are spoken.

There are other advantages. A Missionary in Bengal complained, that after he built a fine church for his Native Christians, they would not take the trouble of stopping a hole in it to keep out jackals. Not many miles off, the Native Christians belonging to another Society, built a church entirely at their own expense. Of course, they looked upon it in a very different light. And not only so. An old Muhamma-

dan in the neighbourhood remarked, "Now that the Native Christians themselves have taken to build their own Christian mosques, they must be in earnest."

At present the resources of Missionary Societies are absorbed, to a large extent, by the maintenance of religious ordinances and schools among converts, so that new stations cannot be occupied. It is evident also, that the many millions still perishing for lack of knowledge cannot be evangelised by the Protestant Christians of Europe and America alone. The great aim should, therefore, be, with the Divine blessing, to rear a vigorous Christianity, able to propagate itself.

If due means were employed, probably in few parts of the world, would converts give more liberally in proportion to their incomes than in India. Judging from the fact, that for many years reports of some Mission stations have appeared without a line of reference to self-support, it would appear as if, in some cases, neither Missionaries nor Home Committees cared about the matter.

A Missionary in Persia remarked, "Nestorian oxen eat from the straw of America." A Native Christian afterwards said, "That word has worked in my heart ever since. I trust that hereafter we will eat our own straw."* May a similar change soon take place in India!

Objects.—Some of the principal may be mentioned:—

SUPPORT OF PASTORS AND CATECHISTS.—This is the primary duty of the Native Church. It should therefore be the leading object presented. Every effort should be made to bring it prominently before the people. In South Travancore sometimes nearly two thousand Native Christians assemble at Missionary gatherings. The Annual Meeting, when the accounts are presented showing what has been done towards self-support, should be regarded as one of special import-

* Woman and her Saviour in Persia.

ance. Effective speakers should be secured to stimulate the people to increased exertions.

Church Building, Repairs, &c.—In the early days of Missions, some Societies built expensive Churches with steeples or towers. The effects of this have already been noticed. Now a wiser course is generally taken. Some Societies do not make any building grants. The erection and up-keep of Churches are thrown entirely upon the people. As a rule, no congregation should ask help to build their place of worship. If they are few in number, a small cheap building will suffice, which in India they can easily put up for themselves. If they require a large building, their means will be in proportion. Instead of doing something for themselves and then begging, right and left, for the remainder, the aim should be to make each congregation meet the whole expense. It simply requires more time. Let the people make an extra effort for two or three years, and the object will be gained.

A Missionary in Travancore wished to have a large brick chapel at the Central Station for Missionary Meetings, &c. He applied to friends in England for help; but none was received. Upon this, he made additional efforts to stir up the people, and with such success, that they raised twice as much for religious objects as ever they did before.

In the Cuddapah District, a number of poor Málas, or Pariahs, have placed themselves under Christian instruction. The following extract from a Report of the Rev. J. Higgens, S. P. G., will show what can be done even among such a people :—

"I have always found that help is often unappreciated, whereas 'help yourselves' never fails to draw out some good. Acting in accordance with this principle, I have insisted in every case when, for instance, a new school-room was to be built, an old one repaired, or any furniture, &c, to be procured, that the people should effect it by subscriptions among themselves, and look to me for no more than my 'share' as an individual inter-

ested in the concern. Thus it has resulted, that though during the year four little school-rooms or chapels have been built, and numerous necessary articles supplied in each village, no outside assistance has been solicited, and the people have borne most of the burden themselves. I confess, indeed, that these new chapels are far inferior to the olden ones in make and size, and I would much rather prefer better built places for the worship of God, but I have the consolation to think that while at first the people gave but a tithe compared with what was furnished out of the Mission Fund, now the Missionary's quota is but small, and the people make up the rest. Besides, when a village has built up a school-room with their own money, they are more proud of it, they take better care of it, and they lose the habit of looking to the Missionary for every little thing that must be done to it.

"Let us enter one of these unpretending edifices. While yet at a distance from it, you may see its white walls flashing out in bright contrast with the green cultivation around. It is built of rubble and covered with thatch, and is about 25 or 30 feet long by 12 or 15 in breadth, and presents a clean well-swept room with whitened walls, to which Native idea of decoration has added a broad streak of red all round the base. At one end is a table, rude and country made, with a bench beside it that serves as the Missionary seat; both have been purchased with the people's money, and the 'fair white' cloth which serves as an altar cover, has been woven by the men for this particular purpose, the women having spun each her hank of yarn. The bell that summons the people to prayers, and the cymbals with which they accompany their singing, have been bought by subscription. On the table is a little wood box with a slit on the lid; it is the village exchequer, and is now weighty with six months' collections, principally derived from the weekly offertory; and the little tin platter by it is the collection plate which goes round once a Sunday." *Mission Field*, July, 1863.

Roman Catholics are often blamed by Protestants for too great attention to outward forms; but Xavier wrote thus:—

"With regard to the revenues of the college, take care that you expend them rather in the building up spiritual temples than material buildings. In buildings of this latter kind,

whether of wood or stone lay out nothing which is not absolutely necessary....It is by spiritual temples that God is chiefly honoured, such as in training children in Christian doctrine." Venn's Memoir, p. 224.

EDUCATION.—Hitherto almost the entire expense connected with the education of the children of converts has been met by the Missions. It is time that a change took place.

MISSIONS.—Dr. Caldwell observes:—

"The divine blessing cannot be expected by any congregation whether in England or India, which leaves the heathen around it to be evangelised by the zeal of strangers, which hold itself aloof from the contest with evil which Christ's Church militant here on earth must for ever wage, or which is content to enjoy Christian privileges from generation to generation without paying for them. It is the praying, working, giving congregation that is refreshed with showers of blessings. If we wish to call forth the dormant faith, love and zeal of a people, whether it be in England or in India, there is no way of doing it so effectual as that of stirring them up to do good to their neighbours. Work is the best remedy for rest, whether in a machine or in a Church. At every turn of the wheel some portion of rust is ground off, and the cold, dull organization gets warmed up and brightened." *Mission Field*, April, 1860.

It cannot be expected that Native Christians should do much at first for the heathen, as their primary duty is to support religious ordinances among themselves. Still, it is highly desirable to train them to efforts to benefit their unevangelised countrymen. Perhaps only one liberal public collection a year should be sought at the commencement. Interest will be deepened by devoting the proceeds to some special object. A good plan is to support Native Agents, labouring exclusively among the heathen. Information should be given at the monthly Missionary Meetings, and reports presented at the great Annual Missionary gathering.

BIBLE AND TRACT SOCIETIES.—All Missions in India

owe a debt of gratitude to these useful Institutions. The Native Churches should be induced to make contributions towards their support. The first step might be an annual collection, to be divided between the two Societies. Only a trifle would be raised at the commencement; but the principle of giving is the main thing.

THE POOR.—The rule of the Tranquebar Mission is, that each congregation must provide for its own poor. This is an excellent arrangement. The utmost caution should be exercised by the Missionary in rendering temporal assistance. The people may be poor; but to give their money makes them dependent, and tends to deprive them of the very little energy they possess. They live upon the gift, and then come begging for more. The sick and disabled deserve every consideration; but "if a man be indolent," says Wayland, "the best discipline to which he can be subjected is, to suffer the evils of penury."

Widows' Fund.—In some Missions, provision is made for widows by means of monthly payments by their husbands while alive. They have been found of much service. In Calcutta there is, in addition, a fund for orphans. As the rules have been drawn up after obtaining the opinions of eminent Actuaries in England, Missionaries wishing to establish any similar fund should obtain copies of them. Applications may be made to the Rev. E. Storrow, Calcutta.

Rate of giving.—The Rev. J. Ross says of the Church, "Her incessant begging to obtain the mere means of subsistence is her own continual perplexity, her ministers' disheartenment, and the world's derision." The remedy proposed is the scriptural rule of giving away a stated proportion of our income. Jacob's vow was, "Of all that thou shalt give me I will surely give the tenth to Thee." It is estimated that the Jews were enjoined to give at least a full fourth of

their income to religious and benevolent objects. Dr. Cather quotes the following from Richard Baxter :—

"On the whole, therefo e, when we investigate the whole Scriptures, I am persuaded it is the duty of Christians generally, to devote some stated proportion of their income to God in pious and charitable purposes. There may be men so poor that they have no income, there may be men who have insufficient for their habitual necessities and wants, so that they can't meet the necessities of life; but the duty of a Christian, generally, is to devote some stated proportion of his income to God. I am further persuaded that one-tenth is as likely a proportion as can be generally prescribed from Scripture, and I am further persuaded that this is a matter that we have more than human direction for."

Replies to some objections may be given, in a greatly abridged form, from Arthur.

Ob.—"In urging upon us to give away a tenth, you are reviving the Levitical law, and that is abolished."

Ans.—The spirit of that law is, "Of thine own have we given unto thee." This is not abolished ; and, blessed be God, never will be !

Ob.—"But we are not now to be brought under rule ; for the law is love."

Ans.—To those who use this objection we have only one thing to say : If the law is love, will you keep the law ? It is, "Thou shalt love the Lord thy God with *all* thy heart, and thy neighbour *as thyself*." And you invoke the law of love to save your money !

Ob.—"But if you teach men to give a tenth, they will give that and be content, though they ought to be giving much more."

Ans.—Could we succeed in bringing up the Church generally to that proportion (though far below what we hold to be the due of many) the state of things then would present a wonderful improvement on that existing now. Besides, whoever begins life by keeping a law of proportion, is the most likely of all men to advance his proportion as his Benefactor augments his blessing.

Ob.—"But at all events, surely you would not apply your rule to the poor."

Ans.—Certainly not to the destitute. One object of liberality is to relieve and comfort them. But rising above those who need help, upon whom do you fix as poor? It would be no small blessing, if some of those well-meaning but ill-judging persons who are continually telling the poor that they are too poor to do any good, or support any cause, would stand out of the way of the poor. The worst thing you can do for a man is to pauperise him. I would say to the poor, Never count that man your friend who teaches you to lean on other people. He is your friend, and your children's friend, who teaches you to lean alone on the good providence of God, and on your own right hand.

On the very same ground that it is a serious injury to a man to pauperise him, it is a great service to teach him to save something, and give it away. The one induces feebleness, the other power; the one inclines him to be listless in earning, and thriftless in spending; the other to be alert in earning, and careful in spending. The moment a man begins to save something and give it away, he rises in the social scale, and takes his place in the family circle of benefactors. When one sees how the poor tax themselves by waste, by hurtful luxuries, by ill-spent time, how often their spare money, not pre-engaged for good ends, is the cause of their ruin, one feels indignant at those self-constituted friends of theirs who would protect them from the calls of generosity,—the very calls which would raise and make men of them.

There was One who was no amateur in poverty, but had known it from the manger, in His own lot and that of His friends. Did He think it a pity that the widow should give away her two mites? He who delights in mercy has never yet denied to the poor the joy of giving. O what a blessing had it been to

many a poor working-man, what a saving to his means, what a comfort to his home, had his father trained him to honour the Lord with the first-fruits of all his increase!

The giving of a fixed proportion of their income is especially suited to the condition of converts in India. Like their countrymen, in general, they have little forethought; whatever money comes in, is soon spent; little or no provision is made for the future. They need a plain direct rule, and probably no better plan can be devised than to urge them to *begin* with one-tenth. Dr. Caldwell in South India, and Dr. Mullens in Bengal, recommend its adoption among their people. A good tract on the subject for circulation among converts in India, is greatly needed.

The Missionary should consult the following: Gold and the Gospel; Arthur's Lecture on the duty of giving away a stated proportion of our Income; The Lord's Treasury and How to Fill it, by the Rev. J. Ross; and Systematic Beneficence, Prize Essays published by the American Tract Society. "The Benefactor," the Quarterly Journal of the Systematic Beneficence Society, should be obtained.

Endowments.—Some persons would seek to reproduce in India nearly the same system of supporting the ministry which prevails in endowed Churches at home. They suppose that it is difficult to secure faithfulness in a clergymen dependent upon the contributions of his people. A minister of the Church of Scotland remarked when he saw a crowded chapel, "Ah, the parish minister must be a good man; the people have left because he told them of their sins." But what is the real state of things? *As a rule,* which Churches at home are best attended—those where the minister prophesies "smooth things;" or where sin in every form is denounced, and the holiness of the Gospel inculcated?

Vain man often thinks that he can improve upon

God's plans. He considers that they are attended by certain evils ; but in attempting to guard against them he causes others far more hurtful. *God's plans work best on the whole.*

The Christian should ask, what rule is laid down in the Word of God ? The command given in the New Testament to the Churches gathered among the heathen is plain :—

" *Let him that is taught in the word communicate unto him that teacheth in all good things.*"

It is admitted that sometimes this may lead to evils. The Churches under the Apostles showed traces of it, as well as those of the present day. The evils, however, are often caused, not being the rule itself, but by injudicious conduct in other respects.

Sir Charles Trevelyan justly observed, we all need to be looked after. Every legitimate stimulus to exertion is required. The beadle of a Parish in Scotland said to the Minister, " To-day the folk are going over the hill," referring to a dissenting chapel. The Minister consoled himself by remarking, " Did you see any of my stipend going over the hill?" The *natural tendency* of endowments is to lead to indolence. In Ceylon the Buddhist priests in the interior are supported by temple lands ; on the coast they depend upon the offerings of the people. The Buddhists in the maritime provinces are far more zealous than those in the centre of the Island.

In England, notwithstanding the natural energy of the Anglo-Saxon character, the bracing climate, the Christian training of the nation for a thousand years, the strength of public opinion, and the many beneficial influences brought to bear, it cannot be denied that endowments, both in the case of Churches and Schools, have, in a considerable number of instances, diminished exertion. This evil would be greatly aggravated in India, where the people are naturally less vigorous ; where the climate tends powerfully to lassi-

tude ; where one of the worst forms of heathenism held undisputed sway for more than two thousand years ; where public opinion is weak ; and where many incentives would be wanting. The effect would be, to some extent, the same as that of the pauperising system of certain Missions. An enemy could scarcely devise a surer plan of robbing the Indian Church of energy.

It is most preposterous to ask an infant Church, just emerging from Heathenism, to bear the burden, in all coming time, of what ought to be a wealthy and powerfull Christian community. The objection is made, that the Indian Church of the future will still find ample scope for benevolent effort. Experience, however, confirms the remark, that, as a general rule, *those who do least for the support of the Gospel among themselves, do least to send it to others.* In proof of this let an examination be made of the contributions to Missions by the three largest bodies of Christians in England and Scotland. It would be unfair to the endowed Churches to divide the sums they raise by the number of all their nominal adherents. The best plan seems to be to base calculations upon the actual attendance at public worship. This information is given in the Census Report for 1851. The compiler has no later data ; and, applied to all, there can be no objection. As the attendance is only for England and Scotland, funds raised in Ireland and foreign countries are excluded as far as possible. So also are dividends and similar sums, as not representing the contributions of the particular year :—

	Attendance at Public Worship March 30, 1851.				Contributions per head, less ⅛.*
		ENDOWED CHURCHES.			
				£	
Church of England.	2,541,244	Church Missionary Society.	1861	116,747	
		Gospel Propagation. do	1861	68,805	
		Colonial and Continental do.	1861	17,987	
		Total		203,639	1*s.* 5*d.*

* This deduction is made because the population of England increased from 17,927,609 in 1851 to 20,233,094 in 1861.

	Attendance at Public Worship March 30, 1851.				Contributions per head, less $\frac{1}{8}$.
Church of Scotland.	351,454		1863	11,464	7*d.*
			Average.		1*s.* 4*d.*
ENGLAND,		UNCNDOWED CHURCHES.			
Wesleyan Methodists	667,850	Wesleyan Missionary Society.	1862	86,607	2*s.* 3*d.*
Congregationalists.	524,612	London Missionary Society.	1861	59,981	
		Colonial do.	1862	6,402	2*s.* 3*d.*
				66,383	
SCOTLAND.					
Free Church.	292,308	Missionary Income,	1863	25,897	1*s.* 6*d.*
United Presbyterian Ch.	159,308	do.	1863	19,624	2*s.* 1*d.*
			Average,		2*s.* 1*d.*

It will be seen that the unendowed Churches, besides supporting their own Ministers, give about one half more for Missions than those which are endowed. The only information possessed by the compiler with regard to the contributions of the unendowed Churches for the support of religious ordinances among themselves, is the fact, that in 1862 the Scottish United Presbyterian Church raised for congregational purposes at the rate of 16*s.* 1*d.* per head.

Every one familiar with benevolent enterprise knows that, as a rule, when any thing has to be done, the worst person to apply it is the man who has no particular duties of his own. Busy men are, in general, the best correspondents, the most likely to help when any work has to be undertaken. It is much the same with benevolent contributions. The more a man throws into the Lord's Treasury, the more he finds that he can give.

India afford further proofs of the correctness of the above remarks. The Free Church Congregation, Calcutta, supports its own Minister. During the last twenty years, the total sum raised by the Congregation for all objects amounts to Rupees 6,22,080. Granting that some liberal donations from members of other Churches are included, it shows how much may be done.

Another objection to endowments is, that the money

might be far more profitably spent at present. In some cases investments do not yield more than 5 per cent. A sum which would maintain an agent for 20 years must, therefore, be sunk to secure an endowment. Were this amount expended at once in paying Mission Agents, in a few years, there would be other self-supporting stations. The late Mr. Ragland seems to have held the views which have been advocated :—

> "The only property he possessed was a small investment of £500 left him by his father. This sum after having been 'most distinctly offered to his nearest relatives in succession, to prove that he had not the slightest idea of making it a corban ; was presented anonymously to the Society as his jubilee contribution. The gift was subject to the condition, 'that it should not be appropriated to endowments, but be spent forthwith.'" Memoirs, p. 151.

General Fund.—Some who would depend upon the voluntary offerings of the people, recommend that all raised within a district should be thrown into a common fund, and afterwards distributed. This plan, in a modified form, is adopted by the Free Church of Scotland. All congregations contribute to what is termed the "Sustentation Fund," which is divided equally. In addition, the larger congregations supplement the salaries of their ministers. The disadvantage of this plan is, that the burden falls largely upon the willing ; while many who could do much more, give little. The members of a congregation say, whether we give or not, the minister will receive at least £130 a year from the Sustentation Fund. Not more than one in four of the congregations is self-sustaining, whereas the proportion ought rather to be the reverse. This has caused dissatisfaction among the liberal. Another plan is adopted by some denominations. They interpret the scriptural rule, already quoted, as meaning that each congregation should support its own minister. The responsibility is thrown upon the people. Still, on the principle, that the strong should

help the weak, there is a special fund, supported by the wealthier congregations, from which aid is given to small Churches. No congregation can claim any thing *as a right.* Inquiry is made into each case. Assistance is readily given where the people themselves seem to be doing all that can be reasonably expected. Where they do not, simply from unwillingness, give what is necessary, their application is rejected. The consequences fall chiefly upon the Minister, who is generally most at fault. As a rule, zealous, faithful ministers do not require to complain of the want of liberality on the part of their people. Aid from the Fund above-mentioned is often given in such a way as to stimulate effort. A promise is made, that if the congregation raise so much more, a certain grant will be allowed. In this manner liberality is so called forth, that in a few years the congregations become entirely self-supporting, and the Fund is devoted to assisting new Churches.

There may be special reasons for a General Fund *at first* in India. A change can easily be made when required. It is otherwise with endowments, which are stereotyped.

Modes of Raising Money.—Various plans are adopted, some of which may be noticed.

Collecting Boxes or Pots.—By means of these, considerable sums are raised in South India. In Tinnevelly, small earthen pots, which cost about Rs. 5 per 1,000, are used. They must be broken before the money is taken out. In the London Mission, Travancore, small paste-board boxes, made up at the Mission Press, are preferred. Some of the richer Native Christians have wooden boxes, the lids of which can be unscrewed when necessary.

Converts should be recommended, whenever their earnings are received, to put one-tenth or whatever other proportion seems fit, into the box. Some who are paid daily, may put in their mite every evening.

Persons on monthly salaries can most conveniently lay aside their proportion monthly. Farmers can best give after harvest. In many parts of India there are two crops a year. Meetings for receiving contributions should be arranged to fall a little after the close of each harvest. This will tend much to secure a larger amount.

Dr. Caldwell thus explains the reasons which led him to adopt the use of boxes:—

"It had been the custom, in collecting funds for our various local Societies, for those who were interested in the collection to go from congregation to congregation, and from house to house, inducing the people to promise to contribute, and collecting the promised contributions when the appointed time came round. Though this practice was unobjectionable in itself, yet amongst a people who are once very parsimonious and very dilatory, and with collectors who being Hindus, are apt to think authority preferable to moral influence, it led in many cases, almost necessarily, to what appeared to me to resemble compulsion. The contribution assumed more or less of the character of a rate and people who had paid their share were often tempted to bring some sort of pressure (not invariably an intellectual pressure) to bear on those who had promised but had not yet paid. Even in the more favorable class of cases the practice gave rise to a good deal of unseemly 'dunning.' All this might have been tolerable enough in the collection of funds for secular purposes, but it seemed to be peculiarly unsuitable for an association for the Propagation of the Gospel, every thing connected with which should be done, not grudgingly or of necessity, but with a ready mind and a hearty will.

"When in charge of a small parish in England a few years ago, I had been struck with the advantage of placing a Missionary box in every house in the parish, so as to supersede the necessity of getting in the subscriptions by monthly or quarterly visits from house to house, I had determined to try the experiment amongst our Native Christians on my return to India. On my arrival I found that the experiment had already been successfully tried in several of the Church Missionary Stations in connection with local Missionary efforts, and that all I had to do was to introduce the plan into my own district."

The results are thus stated :—

"All probability of collecting the subscriptions by compulsion being now precluded, and people being left free to put into their kalasams (pots) as much or as little as they pleased—interest in the work of the Society being now the only impulse to liberality, and the expectation that the pots would be opened in the presence of the people of the neighbourhood being the only check upon meanness,—I had an excellent opportunity for studying the developement of each person's real disposition. In a considerable number of instances people were found to give pretty nearly what they were accustomed to give under the old plan; but there were also many cases, as might have been anticipated, in which there were first who were last, and last who were first.

"There were people in comfortable circumstances in whose pot little more than the value of the pot itself was found, and who instead of being abashed when their two or three coppers were counted out and exhibited, were evidently chuckling at their good luck in having been let off so easily this year; and there were poor people, day labourers, whose half year's pot was found to contain a week's wages.

"I was quite prepared to expect this year a smaller amount than was realised by the previous mode of collection; but I felt persuaded that the diminution, should there be any, would not be a loss but a gain, inasmuch as I should now at least have the satisfaction of knowing that compulsion of every kind had ceased, and that the contribution was in reality as well as name, a voluntary one. I was much gratified, however, to find, on the various collections being reckoned up, that the total amount was considerably greater, instead of being less, than that of the previous year."*

Collecting boxes are yet confined to a few Mission districts. Every Native Christian family in India should be supplied with one. It would tend greatly to call forth liberality.

Collecting Committee.—The Rev. D. Gnanamuttu gives the following account of the mode of raising subscriptions at Nallur, Tinnevelly :—

* Mission Field, April 1860.

" In the beginning of this year a general fund was established, and it was resolved to explain the object and benefit of it to the people, and to ask them to support it by their prayers, contributions, and co-operation. To manage this fund a President, Vice-President, Secretary, and a Committee consisting of 12 Members (6 Catechists and 6 Members of the congregation) were appointed. It was arranged also to hold meetings and raise contributions in all the congregations. Agreeably to this our first meeting was held at Palavanur on the 25th of January last. The Rev. W. Clark occupied the chair; the Rev. A. Samuel, three Catechists, and two Members of the congregation addressed the assembly. This was in every respect an interesting meeting The contributions of that congregation came to more than Rupees 80. Since then the Catechists and myself have held meetings in fifteen of the principal villages, and up to June 22nd the sum of Rupees 501-7-6 had been subscribed. The meetings were held at such a place and time as the people themselves fixed. At each place, two or three speakers addressed the Meeting, and then the head of each family was asked what he would contribute. Such as were willing to contribute named whatever sum they were inclined to give and paid it down at once, or paid part of it with a promise to give the rest in a short time. After this, the women and children came forward and paid their contribution. Thus every thing went on quietly and satisfactorily. The people not only willingly gave, but also stimulated others to give. Each contributed to his ability from one Anna to Rupees 12."—*Madras C. M. Record, Nov.* 1861.

MONTHLY SUBSCRIPTIONS.—In towns, persons with fixed salaries, paid monthly, sometimes adopt this mode of contributing.

HARVEST THANK-OFFERINGS.—This plan has been tried with success in some Missions in rural districts. The Rev. J. Higgens, Cuddapah, says :—

" In addition to the weekly offerings as a source of revenue, I have this year introduced the custom of bringing 'first fruits,' and the people have adopted it as cheerfully as I could wish. Indeed, it seems to me that they prefer this mode of showing their gratitude to God for His benefits to any other. And, certainly, it falls in more with Eastern notions and Eastern

customs, than the more cold, though at the same time more practical importation from the West, the dropping of coppers into a tin plate. Moreover, in poor districts, the payment in kind is preferred and more practised ; and at the end of harvest, an expenditure of some of the new grain in idolatrous services, is thought necessary, and hence the ' Jathra,' or annual village festival. Instead of offering a certain amount of grain in worship of an idol, which was their old custom, my endeavour is to substitute a truer form, by teaching the people to return thanks to the ' LORD of the Harvest,' and to remember Him ' who visits the earth and waters it, and who crowns the year with goodness.'

" On an appointed day, and before divine service, each family comes up in order before the Minister, the head of it bearing in his hands a vessel containing whatever amount of grain he thinks fit to offer. The vessels are gaily decorated, and as much as possible of a festal character is given to the day. The grain is poured out, and the man repeats that of what God has given him he has brought the first-fruits as an offering to Him ; and when all have gone through the prescribed form, the Thanksgiving Collect for plenty is used, and the service proceeds as usual." *Mission Field*, July, 1863.

WEEKLY SUNDAY COLLECTIONS.—Small sums are raised in this manner in many Churches. In Tinnevelly, produce is sometimes brought. It may be seen in a little heap in one of the corners of the Church at the conclusion of the service.

OCCASIONAL SUNDAY COLLECTIONS.—At home money is often obtained for special objects in this way. It affords a good method of raising funds when the amount required is not large.

CHURCH BUILDING SOCIETIES.—Rhenius invited his people to give each one day's average gains a year to a Church Building Fund. This was found very useful. The plan is still kept up in some districts of Tinnevelly.

MARRIAGE FEES.—The people are accustomed to spend freely at marriages. In some Missions fees are paid, graduated according to the circumstances of the parties.

HANDFUL OF RICE.—It is the custom of Hindus in some parts of India whenever food is to be cooked for the family, to set aside one handful to be given in charity. This practice should be retained among converts. With the communion alms, it might form a sufficient fund to meet the wants of the poor of the congregation.

LAY AGENCY AND CONGREGATIONAL ORGANIZATION.

Unpaid Agency.—The idea is still too prevalent among converts, that only those who are supported as Mission Agents are bound to make any efforts for the spread of the Gospel. The Rev. R. R. Meadows, North Tinnevelly, writes: "Something, it seems, had been said, previously at Vageikulam on the subject of their seeking out the women of the congregation, and then their conversation had been, but our *wives* get no salary,—that is, they are not to act the part of Christian women, the part of wives of Christian teachers, unless they are paid for it!"*

Importance.—The late Archbishop of Canterbury, in a sermon on behalf of the Pastoral Aid Society, spoke as follows:—

"The Scriptures enjoin all Christians to 'exhort one another daily, while it is called to-day,'—to 'edify one another,'—to 'speak to one another in psalms and hymns, and spiritual songs,' to 'warn the unruly,'—to 'comfort the feeble minded,'—to 'assemble themselves together that they may provoke unto love and to good works,'—to visit the 'fatherless and widows in their affliction.' So speaks the word of God. And is man wiser than God? Is man to see danger when God prescribes duty? To forbid when God commands?

"Thus Satan would have it, for thus his kingdom is maintained...Never, never, brethren, shall we be a Christian community till this error is dispelled; till it is with us, as it was with those first called Christians, when every one who has the knowledge of Christ in his own heart, believes it his duty to

* Madras C. M. Record, March, 1862.

bring to the same knowledge the individuals with whom he is connected—his child, his servant, his dependent, his labourer, his neighbour. Then, and not before, may the kingdoms of this world become the kingdoms of our Lord and of his Christ."

The late Bishop of Calcutta remarked :—

"Lay Agency is of incalculable moment; a Minister cannot undertake every thing himself; he must not fritter away his time; he must not widen too much his field of personal effort; he must concentrate; he must influence; he must be the centre to a hundred hands and minds moving around him."*

The late Dr. Hamilton, of the Scottish Establishment, says :—

"An apostle or evangelist seldom visited a city, or a town, without planting a congregation in it, and on his departure the faithful were so thoroughly embued with his spirit, that they carried on the work, and acted as Missionaries in the streets and villages where they resided. Every believer felt himself answerable for the interest and honour of our holy religion, and however low his rank, or slender his talents, gratitude to God, and compassion for men, compelled him to exert his best energies to make known the glad tidings of redeeming mercy, and to lead his perishing neighbours to attend to their everlasting safety. If the Churches were at rest, believers endeavoured to strengthen and establish each other in their attachment to the Gospel, and to augment their numbers by accessions from the ranks of idolaters. If the Churches were broken up and scattered by persecution, this extended the knowledge of the truth and accelerated its triumphs; for the dispersed became heralds of the cross, and went everywhere preaching the word."*

Such efforts are peculiarly needed in India. The present Bishop of Calcutta observes in his last Charge :—

"And yet more we must look to our Native Christians for active and aggressive warfare against heathenism. A convert's very first duty is to *show forth the praises of Him who hath called him out of darkness into his marvellous light*, and the way

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* Introductory Essay to Baxter's Reformed Pastor.

† Life of Hamilton, vol. ii. p. 20, quoted by Dr. Campbell.

to do this is to impart of this light to his friends and kinsfolk. For in his baptism he became a soldier of Christ, bound to fight manfully under His banner, and to add soldiers to His kingdom. I do not mean that he must necessarily become an ordained pastor: God may have assigned to him a position in life inconsistent with the direct ministry of the word. But he must desire to make others partakers of the treasure which he himself has found, he must be a Missionary in spirit though not in name, he must preach the Gospel by persuasion and influence, though not openly in the church and the bazar. I thankfully acknowledge that there are among the Native Christians men who try worthily to fulfil these responsibilities: but we all long for their number to increase, and their influence to become more open and decided: we wish them to feel that the duty of making their countrymen Christian falls, humanly speaking, essentially on them: that this fair land of India is their native country, and not ours: that the time should be near when these episcopal sees, multiplied twenty fold, are occupied by Indian prelates, that we English bishops are only the foreign Augustines and Theodores, to be followed, I trust, by a goodly succession of native Stigands and Langtons; we desire in a word, that every convert in his own sphere and neighbourhood, should be conscious in some degree of that irrepressible longing which filled the whole mind of St. Paul: *Brethren, my heart's desire and prayer to God for India is, that they might be saved: necessity is laid upon me, yea woe is unto me, if I preach not the Gospel; I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh*, to whom, no less than to Israel of old, and to Europe and America now, pertaineth the adoption, and the covenant, and the promises." pp. 29, 30.

In modern times the Moravians and Wesleyans have perhaps best exemplified a working Church. Dr. Campbell says:—

"The Moravians are, up to this hour, the most thoroughly Missionary body in the world. Their achievements in Greenland and Labrador, and their primary movements in the West Indies, will be remembered with admiration to the latest times. Their plan is perfect; all they want is numbers and pecuniary means. The pivot on which their success has mainly turned,

has been the skill with which they have worked and wielded the agency of their converts. They were the first Missionaries by whom it was reduced to a system. Their people are completely organised, and lay assistants, both males and females, constitute everywhere their principal and most efficient agency."*

Watson says of John Wesley :—

"He encouraged the labours of the pious in every direction, in spreading the light through their respective neighbourhoods; and by this means, under the Divine blessing, he increased his own usefulness a thousand fold and, instead of operating individually, powerful as that individual operation was, he became the director of a vast system, which remained at work in his personal absence, and was continually pouring into the Church of Christ its contributions of conquest from the world."†

Safeguards against Abuses.—At home it cannot be denied, that lay agency has, in some cases, been attended with evils. Watson thus shows that connection with the Church and watchful oversight by its ministers, are the best preservatives :—

"We have a large subordinate agency at work in every part of the kingdom, and, in most cases, with the greatest benefit to the cause of true religion; but its lasting benefit and efficiency consist in its connection with the order, discipline, and direction of a Christian Church. Those powers are vested in its Ministers. They must rise with this auxiliary agency, and work with it. To them belong the careful cultivation of ministerial talent, and ministerial zeal, and devotion—learning, at least in a few, sound biblical knowledge and powerful and instructive preaching in all—and an ever-active and wakeful zeal prompting every subordinate agency, and, by the legitimate influence resulting from office, gifts, and graces, at once maintaining it in activity, and giving to it its right and safe direction."‡

Classes of Agents.—Every convert is bound to labour in Christ's vineyard. The only question ought to be, for which department is he best qualified? One man, besides maintaining a consistent walk, is well ac-

* Jethro, p. 96. † Works, vol. vii. p. 284.
‡ Works, vol. viii. p. 289. quoted by Dr. Campbell.

quainted with Scripture and able to speak in public; another of equal Christian character has no gift of utterance, but may exert a highly beneficial influence by private intercourse; a third is fond of the young and can secure their attention; a fourth is a "son of consolation," especially fitted to visit the sick; a fifth, noted for his wise conciliatory spirit, may become a Member of the Panchayet or Council for settling differences among Christians; a sixth possesses active business habits, qualifying him to watch over the secular affairs of the congregation. Every pastor should have a list of his people, study their character, and encourage them to engage in fitting occupation.

The division of labour which should take place must depend upon the size of the congregation and the progress made. At the commencement, perhaps there may be only one man recognised as elder or Christian headman. The following extract is from the last Report of the highly successful Mission in Chota Nagpore:—

"Since 1861, and especially since last year, our principal care is directed to dividing the whole district into small circles which in time may become parishes. Over each of these circles, containing from ten to fifteen villages or hamlets within a radius of about three miles—a reliable and trust-worthy man is appointed or will be appointed in time. These men, called elders, have to watch over the affairs of the Christians under their care. They gather them together on Sundays at their own houses, or at the village chapels already built, for prayer, for reading the Word of God, and for learning the catechism. Regularly they have to bring in their Reports about any thing which has happened. By and by, as the Lord prospers us, these little circles will receive teachers; and when the right time has come, also their pastors. The elders are unpaid, but the Native church has promised to care for the necessities of their teachers and pastors." Report for 1863, p. 7.

On the other hand, a large congregation may have various classes of lay agency, as the following:—

Lay Preachers.—It is said of the early Christians,

"They that were scattered abroad went every where preaching the word." Converts in secular employ, as far as they are qualified and willing, should be incited to give addresses in towns and villages. On Sundays especially, they may visit places within convenient reach, giving addresses and speaking to the people, much in the same manner as Catechists. In different Missions, there are persons who render valuable service in this manner. One or two of the most earnest devoted Native Christians the compiler has met with in India, have been men of this stamp. They possess one peculiar advantage—the heathen cannot twit them for preaching merely for pay. It must, however, be admitted that caution is necessary. There have been cases when lay preachers provoked the retort, "Physician, heal thyself." No countenance should be given to men whose Christian character will not bear strict investigation.

ELDERS OR CHRISTIAN HEADMEN.—The Presbyterians have recognised Church officers called lay elders, who assist the pastor in watching over the members of the congregation. The class-leaders of the Wesleyans are also well-known. The Committee of the Church Missionary Society in a Minute entitled, "Suggestions on the Organization of Native Churches in Missions," make the following recommendation :—

"Converts should be encouraged to form themselves '*into Christian Companies*' (Acts iv. 23) for mutual support and encouragement : the members of such companies should not be too numerous or too scattered to prevent their meeting together in familiar religious conference. Local circumstances will decide the convenient number of a company ; upon its enlargement beyond that number it should be divided into two or more companies.

"One of such company should be selected, or approved of by the Missionary, as an elder or '*Christian Headman*,' to call together and preside over the companies, and to report to the Missionary upon the efforts made by the members for extending the knowledge of Christ's truth. Each Christian company

should be encouraged to hold *Weekly Meetings* under its headman, with the occasional presence of the Missionary, for united council and action, for reading the Scriptures and prayer, and for making contributions to the Church Fund - if it be only a handful of rice, or more, as God shall prosper them.

'*Monthly Meetings of the Christian Headmen* should be held under the Missionary, or some one whom he may appoint, at which meetings the headmen should report upon their respective companies, hand over the contributions, receive from the Missionary spiritual counsel and encouragement, and commend their common work, in united prayer, to the great Shepherd and Bishop of souls."

MEMBERS OF PUNCHAYET.—It is much to be regretted, though not surprising, that disputes should not unfrequently occur among Native Christians. Judson always insisted that the party offended should first obey the Scriptural precept, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." (Matt. xviii. 15.) When this fails, perhaps the good offices of the Christian headman may suffice. As a last resource, an appeal may be made to the Punchayet, an ancient Hindu institution. Dr. Caldwell gives an account of it in his Tinnevelly Missions, (pp. 66-9.) The concluding remarks may be quoted :—

"The Missionary's influence in his own district being much greater than that of any other person, the people of every congregation, the headmen included, are prone to refer every case to him, instead of settling it among themselves ; a tacit conspiracy is thus entered into to make him a universal 'ruler and divider ;' and if he be young and experienced, he will probably fall into the temptation, until his patience is wearied out with disputes and litigations (a large crop of which is continually ripening in a country where illiterate peasants are the proprietors of the soil, and where all property is held in hereditary co-parcenery ; whereas if he steadily makes it his aim to develop the capacity for self-government which every congregation of any size is found to possess, and to organise some central court of appeal, such as the *Niyáya Sabei*, or 'Council of Justice,' which

we had at Edeyenkoody, and which was composed of five householders, annually chosen by the whole people, he is set free to devote his time and strength to the spiritual work of his office, with only a general directive influence in the administration of temporal affairs, and the interests of the people themselves in the end more effectually advanced."

CHURCHWARDENS OR FINANCIAL COMMITTEE.—The Missionary should have as little as possible to do with pecuniary matters. Xavier wrote :—

"To avoid giving offence, I wish that neither you nor any one of our Society should collect the dues appointed for the sustentation of the college and the neophytes, but that it should be transacted, if possible, by some other fit person. It will not be difficult, I think, to find a person of some property, so that they may be no risk of loss, and that poor contributors may not be too rigidly pressed for payment.*

The General Committee should be divided into sections, each undertaking a particular department. One Sub-Committee might attend to collections for the support of the ministry, another take charge of buildings and current expenditure ; a third might have the oversight of the Poor Fund ; and so on.

SCHOOL COMMITTEE.—It has already been mentioned that hitherto almost the entire support of schools has fallen upon the Missionary Societies. A change should take place. Every Christian congregation should be considered to be responsible for the maintenance of its own school. In many parts of India, liberal grants-in-aid can now be obtained from Government. The aim should be to support the school entirely by the contributions of the people, with help from Government. The school should be held to belong to the congregation ; the Missionary Society meanwhile simply giving a kind of grant-in-aid to be gradually reduced. A School Committee would tend to excite interest and bring the people to see their duty in the matter.

* Venn's Memoir, p. 229.

Sunday School Teachers.—No remarks are necessary on the advantages of this useful class of labourers.

Publication Agent.—Tract Depositories are few in number and confined to large cities. This has had the effect of limiting sales. Every Missionary should endeavour to make Christian books accessible to his people. A Schoolmaster, or other Mission Agent, should be a sort of bookseller in a small way. Many Societies allow discount on sales, which would yield a little profit. The prices might also be raised somewhat, if necessary. The subject will be noticed further under the head of Christian literature.

Supposed Difficulties.—It may be objected, that the Missionary will have far greater trouble in making the proposed Committees do their duty than in attending to the business himself. This may be true at the commencement. When a mother first teaches her little daughter to sew, the work done may seem a very inadequate recompense. Regard must be had to the future. It is a matter of vast importance to train the Indian Church to self-reliance.

The difficulties are much less than many imagine. Independent action is a characteristic of the Anglo-Saxon. On the other hand, from the earliest ages, the Hindus have loved to act in concert. Every village is an organised little republic, competent to manage its own affairs. Division of labour has been introduced to a large extent.

If the converts have not already been pauperised, the Missionary will find good materials to work upon. Even with a moderate degree of administrative ability, an earnest man may effect much.

Course Suggested.—If little progress has previously been made in organization, the Missionary will act wisely in proceeding step by step. He should not attempt to get up a number of Committees at once. Failure would be the result. Let him become thoroughly acquainted with the leaders of the Native

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congregation, and endeavour, in every proper way, to acquire an influence over them and incite them to labour for the cause of Christ. By little and little, they should be trained to work in the mode they are best qualified. Afterwards they should be duly recognised as officers of the congregation.

Future Government of the Indian Church.—This is an interesting subject; but opinions will be regulated, to a large extent, by early training.

It may be observed that, at present, every Missionary is virtually a Bishop, overseeing the Native Ministers. Dr. Mullens says:—

"Here is a practical New Testament Episcopate, sprung not from theory but from circumstances; an Episcopate forced on men of all churches,—Episcopalians, Presbyterians, Independents, Wesleyans, and Lutherans."*

Different views will, of course, be entertained as to what will be the ultimate form of government.

The Church Missionary Society's Minute on the Organization of Native Churches, thus points out some of the evils which have resulted from not developing the powers of the Native Church, and makes suggestions about the course to be pursued:—

(1.) "In respect of the Missionary: his hands soon become so full that his time and energy are wholly occupied by the converts, and he extends his personal labours to the heathen in a continually decreasing ratio. His work also involves more or less of secularity and account keeping. The character of a simple Missionary is complicated with that of the director and paymaster of the Mission.

(2.) "In respect of the converts: they naturally imbibe the notion that all is to be done for them—they are dependents upon a foreign Mission, rather than members of a native church. There may be the individual spiritual life, but there is no corporate life: though the converts may amount to thousands in number, they are powerless as a body. The principles of self-

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* Liverpool Conference Report, p. 23.

support, self-government, and self extension are wanting, on which depend the breath of life in a native church.

(3.) "In respect of the Missionary Society: the system entails a vast and increasing expense in its Missions; so that, instead of advancing to 'the regions beyond,' it is detained upon old ground; it is involved in disputes about native salaries, pensions, repairs of buildings, &c.; and as the generation baptised in infancy rises up under this system, the Society has found itself in the false position of ministering to a population of nominal Christians, who in many instances give no assistance to the progress of the Gospel."

9. "So long as converts are thus dependent for their Christian instruction upon their headmen*, and the occasional ministrations of the Missionary or other Agents paid by the Society, the work must be regarded as the evangelistic work of the Society. THE FIRST STEP in the organization of the Native Church will be taken when any company, or one or more neighbouring companies unitedly, shall be formed into a *congregation, having a schoolmaster or Native teacher located amongst them, whose salary is paid out of the Native Church Fund.* This step may be taken as soon as the company or companies so formed into a congregation contribute a fair amount, in the judgment of the Missionary, to the Church Fund.

10. That a SECOND STEP in the organization of the Native Church will be taken when one or more congregations are formed into *a Native pastorate, under an ordained Native, paid by the Native Church Fund.* This step may be taken as soon as the congregations are sufficiently advanced, and the payments to the Native Church Fund shall be sufficient to authorise the same, in the judgment of the Missionary and of the Corresponding Committee.

"The Christian headmen of the companies comprised within a Native pastorate should cease to attend the monthly meeting of the headmen under the Missionary, and should meet under their Native Pastor.

"As long as the Native Church Fund is under the management of the Missionary Society, the Native Pastors paid out of that Fund must remain under the general superintendence of some Missionary of the Society, who shall be at liberty to minister occasionally in their churches, and to preside jointly

* See pp. 310, 311.

with the Native Pastors at the meetings of headmen and other congregational meetings: the relation between the Native Pastor and the Missionary being somewhat analogous to that of curates with a non-resident incumbent.

11. That a THIRD STEP in the organization of the Native Church will be taken when a sufficient number of Native pastorates having been formed, *a District Conference* shall be established, consisting of pastors and lay delegates from each of their congregations, and the European Missionaries of such district. District Conferences should meet periodically for consulting upon the Native church affairs, as distinguished from the action of the Society.

12. "When any considerable district has thus been provided for by an organized Native church, foreign agency will have no further place in the work, and that district will have been fully prepared for a Native Episcopate."

An Essay by the Rev. J. Newton on "An Indian Catholic Church," will be found in the Punjab Conference Report. The reproduction in India of minute ecclesiastical distinctions is deprecated.

A loving spirit is of far more consequence than rigid views about church government. Every Missionary should seek to discourage a sectarian disposition among his people.

EVILS TO BE GUARDED AGAINST.

There are certain sins incident to fallen humanity which prevail throughout the whole Christian Church. Though they deserve special attention, the design of this volume is rather to treat of what is peculiar to India. Hence only a few points will be noticed.

Caste Feeling.—The early Missionaries in South India tolerated caste, in the hope that it would yield gradually under Christian teaching. This expectation has not been realised. Rhenius says, "Although a century has passed since the establishment of Protestant congregations in this country, the attachment to caste, instead of diminishing among the Christians, has rather increased, and is, perhaps, more obstinately

insisted upon by them than by the heathen."* Some profess to retain caste simply as a *civil* distinction. The late Rev. E. J. Hardey once said to one of these caste Christians:—

" 'Suppose you had lived at the time when our Lord Jesus received sinners and ate with them would you have sat down and eaten with Him, and these sinners and publicans?' 'No,' said this caste Christian, 'no, sir, I would not.' " †

Missionaries have sometimes been deceived, supposing that their people had entirely given up caste, while in reality such was not the case. There is most danger of this when large bodies come over, all originally of the same caste. The spirit shows itself when persons of another caste, of whom as heathen they were jealous, seek admission into the Christian Church.

Caste has given by far the most trouble in South India. The evil was caused, to a large extent, by the course pursued by the Missionaries themselves. With the exception of the Lutheran Missionaries of the Leipsic Society, a vigorous stand is now made on the subject by all Protestant Missions. Its complete renunciation is demanded. Some Missions have annual Love Feasts, partly as a test. All eat of food cooked by a man originally of low caste.

Caste feelings should be especially guarded against in Mission Agents. Caste-keeping Catechists have been known to advise heathen Pariahs not to become Christians.

Marriages.—The Rev. F. Baylis says:—

" Another principle I would insist upon is, that no man or woman regularly connected with the Mission, whether baptized or not, be permitted to marry among the heathen, as leading to many and serious evils; and that every marriage be conducted according to settled rules, and after a Christian manner; and

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* Memoirs, p. 210.

† True Yoke-Fellows, p. 294.

that any who refuse to comply with the rules of the Mission in this respect be at once excluded from all connection with the Mission."*

The Rev. E. Porter observes with reference to Native Christians :—

"We must carefully instruct them on the evils of early marriages and betrothals. Let us also endeavour to disabuse the mind of our converts as much as possible of the idea that woman is born only for marriage, and let us show that woman has her peculiar department of useful labour both in the married and unmarried sphere of life. Let us show them that in the Church of Christ she can employ her time and talents usefully for the glory of God, in the visitation of the sick, education of the young, and in promoting the spiritual good of her own sex.

"We must guard our Native Christians also against unsuitable marriages, such as an educated woman marrying an uneducated man, a pious woman forming a connection with a worldly man, and *vice versa* ; seeing that such marriages are generally attended by the most miserable results to both parties, and bring scandal on the Christian name. In many of these cases much good may be effected by Christian watchfulness, private rebuke, and counsel wisely administered."†

Heathen Practices.—There is danger of the observance by converts of old idolatrous customs. This will require to be guarded against with care. They vary so much in different parts, that no precise details can be given.

Quarrelling.—The heathen, especially the women, often indulge in virulent and obscene language. Improvement in Native Christians takes place only gradually. The Rev. A. Davidson, Booldana, Bombay Presidency, writes :—

"What has caused me especial grief during the past year, is the tendency to quarrel with and intrigue against each other which has shown itself among my people. About three months ago this increased to such a degree, that I felt it necessary to

* Ootacamund Conference Report, p. 257.
† Ootacamund Conference Report, pp. 245,6.

appoint a day of fasting and humiliation before God." *Bombay C. M. R.* for 1862, p. 46.

The *Punchayet,* already noticed, will be of great service in settling disputes.

Getting into Debt.—Ward says, "A Hindu seldom makes provision for the future; he borrows to supply his most common wants, and then evades payment as long as he can." The same want of foresight is found among Native Christians. A young Missionary should exercise the greatest caution in lending money. He cannot well prosecute for repayment. While some interest ought to be taken in the temporal welfare of the people, the difficulty is to prevent the growth of a dependent spirit. It is desirable that they should be taught to rely on their own exertions. Orphans, widows, and the afflicted, should receive special attention; still, the object should be rather to induce the people to care for them, than for the Missionary to undertake the responsibility.

Concluding Remarks.—To enter into full details with reference to Native Christians would require a volume. The young Missionary is referred to two Papers on the subject in the Report of the Ootacamund Conference. Hints will be found scattered throughout many works on Missions. Dr. Campbell's "Jethro: a System of Lay Agency," is worth examining. Bridges' Christian Ministry and similar treatises should also be studied.

XV. EDUCATION.*

Value.—Eliot, "The Apostle of the Indians," prayed with ardour, "Lord, for schools every where among us! That our Schools may flourish!" By a few, in more recent years, the place of Schools in Mission work

* Female Education is noticed under the head of Efforts for Females.

has been unduly exalted, which perhaps has led some, on the other hand, to undervalue them. In a late report, a Missionary in North India says, "I have learnt fully to sympathise with them who think that *education* is the grand means which God has placed in our hands for bringing this people to a knowledge of His will." Wayland's Life of Judson has had a considerable effect in causing an opposite feeling. Judson himself in the early part of his course was opposed to education as a branch of Mission work. After more experience, he wrote, "See some notice of schools in the November and December numbers of the Calcutta Observer. I have been in an error on this subject. The mismanagement and little success of schools have led me too hastily to condemn the system altogether."*

One or two of the objections made against schools may be noticed.

Ob. 1. *The system is not Apostolic.*—Those who express such sentiments are often strongly in favour of circulating the Scriptures among the heathen, for which certainly they cannot plead apostolic precedent. Does the command "Go and teach all nations" exclude the young? The apostles laboured in general among the most highly educated nations of the earth, among whom the establishment of schools was, to a large extent, impracticable under the circumstances. But even in early times far more was done for education than many suppose.†

Ob. 2. *Schools have not been successful.*—Dr. Winslow says, "By some schools are accounted a failure. If it be so, then are all other forms of operation more nearly a failure than their advocates would be willing to admit, or than they ought to admit."‡

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* Memoir, Vol. II. p. 58.

† For further remarks on this point see Duff's India Mission, pp. 353—375.

‡ Hints on Missions, p. 165.

Opposers of schools point to some flourishing rural Missions, saying, "Behold, the fruits of the simple preaching of the Gospel." In many instances it may be replied, "No such thing." The great bulk of the people were led to place themselves under Christian instruction for the reasons mentioned in a previous chapter. (See pp. 212,3.) The only fair test is to compare *preaching and teaching under* THE SAME CIRCUMSTANCES. Secular motives must be kept out of view, or most erroneous conclusions will be drawn. Evidence has already been adduced (See pp. 147,148), showing the very scanty visible results from the preaching of some of the ablest and most devoted Missionaries in India. The most complete Mission Statistics the compiler has yet seen are those of the Jaffna Mission of the American Board, collected by Dr. Lord. They embrace a period of 40 years, from the commencement of the Mission in 1816 to the close of 1855. The field is a small rural district, very homogeneous in its character. The great bulk of the population consists of Sudras, owning small portions of land. The Zemindari system is unknown, and there is no oppression to induce people to seek the help of Missionaries. During the above period, excluding printers and physicians, out of 270 years of labour, 210 were devoted to preaching,* and 60 to Schools. 834 Church members were received. Of these, 82 were chiefly cultivators, 21 held Government offices, 28 were printers, 56 were servants, 5 were in Government English Schools; total 192. Batticotta Seminary which, as a rule, had only one Missionary, gave 270 Church members; the Female Boarding School, 177; Boarding and Preparatory Schools, 55;

* The Rev. W. Howland says, "The Mission has been emphatically and decidedly, from the beginning a preaching mission. Indeed statistics show that a large proportion of missionary strength has been given to the direct preaching of the Gospel." Report of Special Committee, p. 11.

Tamil School Teachers, 119 ; Tamil School children 8 ; English School Teachers, 13, total 642.

The preaching Missionaries, it is admitted, gave a good deal of their time to Schools ; but after making every allowance, the proportions are very striking.

The compiler would not make too much of the experience of the Jaffna Mission. It is by no means asserted that, where secular motives do not come into play, education is uniformly more successful than simple preaching. What is sought to be established is, that the advocates of the latter have little cause to condemn schools as failures.

Quality as well as *numbers* should be taken into account. Though a *few* converts from preaching have been highly useful, *as a whole* it cannot be denied that converts from Schools have been far more valuable as Mission Agents. The former have generally been uneducated ; many of the latter, with some further instruction in theology, have been able to act as preachers and translators.

It is fully admitted that education has not done all that could be wished. For this three principal reasons may be assigned.

1. *Many of the Teachers are mere nominal Christians* ; *a large proportion are professedly Hindus or Muhammadans.*

If a youth from a Mission Seminary does not give evidence that his heart has been changed, it is felt that he cannot be employed as a Catechist. Under such circumstances, it is usual to make him a schoolmaster. Still less can be expected from the others.

Adam says of indigenous schoolmasters in Bengal, "The teacher in virtue of his character, or in the way of advice or reproof, exercises no moral influence on the character of his pupils. For the sake of pay, he performs a menial service in the spirit of a menial." When the Scriptures are read, many of the teachers do not put a single question to the children ; those

who do, in general, content themselves with an examination on the mere words. Few attempts are made to impress the truths read upon the minds of the children, or to show them the practical instruction to be derived from the word of God.

2. *Teachers, in the great majority of cases, have not been trained.* Colonel Lake remarked in a speech, "In this statistic-loving age, a school was set down as a school, whether instruction was given in it or not; and a teacher was set down as a teacher, whether properly qualified or not." Some Mission *vernacular* Schoolmasters, receiving less than a common labourer, might say, like the good dame in England, "'Tis but little they pays me, and 'tis but little I teaches."

Not long after the compiler came to India, he was conversing with Dr. Winslow of Madras about a course of instruction for vernacular schools. Proposal after proposal was condemned as still too high. At last, almost in despair, he said, "Well, at least one can calculate upon the teachers being able to read." The answer was, "I am not so sure in all cases about *that*."

The great majority, however, of Mission teachers can read and write, with some facility. Rote teaching is their chief defect. It has already been mentioned that they make few or no efforts to benefit their scholars morally or religiously.

Within the last few years, two or three Training Institutions have been opened. Already some teachers of a greatly superior character have been supplied, and more will be done in future.

3. *Great carelessness is sometimes shown with regard to the use of Books.*

Dr. Duff remarked in an address:—

"'Give me,' says one, 'the songs of a country, and I will let any one else make the laws of it.' 'Give me,' says another, 'the school-books of a country, and I will let any one else make both its songs and its laws!' That early impressions—impressions coeval with the first dawnings of intelligence, impressions

made when a new world is op-ning, with the freshness of morning upon the soul are at once the most vivid and most indelible, has passed into a proverb."†

A good teacher will often make up for inferior text-books by oral instruction. In India, however, except in a few superior schools, "the book," says Mr. H. Pratt, "is everything, for the Masters cannot supply what it fails to give."

In a Report of a Mission in Bengal, the following account is given of the subjects taught in a School in the suburbs of Calcutta :

1st Class.—4 Boys.

Genesis, Psalms, Geography, Grammar, Pleasing Tales, Catechism, Arithmetic and History.

2nd Class.—4 Boys.

Genesis, Geography, Niti Katha (Fables and Moral Tales) 3rd Part, Arithmetic, Writing.

3rd Class.—4 Boys.

Niti Katha, 1st and 2nd Parts, Arithmetic and Writing.

4th Class.—6 Boys.

Niti Katha, 1st Part, Spelling, Arithmetic and Writing.

5th Class.—9 Boys.

Spelling and Writing.

6th Class.—27 Boys.

Alphabet and joining letters.

The teacher, from his name, Timothy, must be a Christian. Judging from the course of study, it would seem as if the Superintendents of the School were unaware of the existence of a book called the New Testament. Out of 54 pupils, eight read Genesis, and four the Psalms in addition. These are the only portions of Scripture used. Four boys in the first class are taught the Catechism, from which that small number would gain an outline of Christian truth, though not

† Missionary Addresses, p. 169.

in an attractive form. In other respects this *Mission* School teaches little beyond heathen morals. Fables and tales are excellent in their place ; but they should be used as sauce rather than as the bulk of intellectual pabulum. It is very common in schools in Bengal, conducted on antiquated principles, to have one or two class-books containing only fables ; but in the above case, this erroneous course is pursued to the fullest extent, all the ordinary Reading Books in the school, four in number, consisting of nothing else. Granting that the example given is an extreme one, that such a course of study should be followed in a school in the neighbourhood of Calcutta, shows the necessity of attention to the subject.

Two essentials in books used in Mission Schools may be noticed. The remarks apply only to Reading Books,—not to works on Grammar, Arithmetic, Spelling, &c.*

I. A Christian Tone.—It will appear strange to some that there are Missionaries in India who use books from which the name of their great Master has been *deliberately* " weeded." How can a blessing be expected to attend schools where Christ is thus, to some extent, shut out ?

The neglect about the Christian character of books seems greatest in Bengal. In some other parts of India, Christian books have found their way into heathen Schools ; in Bengal there appears to be a reverse process. The Report of the Calcutta Tract and Book Society shows, that in 1863 there were 717 Christian School Books in Bengali circulated among about 26 millions of people, including 11,985 children attending Mission Schools. Christian School books are supplanted by those on the " neutrality" principle, or prepared by orthodox Hindus, Vedantists, Brahmists, or

* " Drilling pupils in the correct method of spelling our Saviour' name," is never for a moment proposed.

men of no fixed religious views. Mrs. Mullens wrote a very excellent work, "Phulmani and Karuna," the heroine in which is a Christian. A sort of imitation, called the "History of Sushila," has been published in Bengali; but the leading character derives her creed from intuition, and may be described as a devout member of the Brahma Samaj. The compiler found this used as a text-book in a Mission Female School which he visited; and there is reason to believe that it is similarly employed elsewhere. Deism threatens to prove a far more formidable opponent than idolatry. Can it be denied that some Missionaries in Bengal are thus aiding in its propagation?

It is not recommended that the religious element should be introduced largely into Reading Books. The Scriptures should form the great basis of religious instruction. Still, a few lessons on Christian subjects, such as the beautiful illustrations of Todd, may be interspersed with great advantage. More frequently, brief, but telling, incidental allusions may be made. In many instances the books read in School are nearly the only ones in possession of the pupils in after life. Is it desirable that the only subject should be the way of salvation—the only Name that should not be mentioned in them—that which is above every name?

Some Missionaries who use non-Christian books never seem to have given the subject a thought. Others assign the following reasons:—

1. *The Teachers are Heathens.*—If by this is meant that their moral character is so very low, and their opposition to the gospel such, that they cannot be trusted to hear boys read books Christian in tone, the sooner such teachers are got rid of the better. They are utterly unfit for Mission Schools. It is to be hoped, that very few, if any, of this class are employed by Missions. Many who are called heathen teachers by some, are convinced of the truth of Christianity, al-

though they have not had courage to face the severe trials which its public profession would entail. The conduct of such men is blameworthy; but it does not seem to mend matters by making them use books from which every thing Christian has been expunged.

In not a few cases, however, even Christian Schoolmasters, like Timothy mentioned above, are made to use books either prepared on the principle of "neutrality," or by Hindus, and, what is worse, teach them to Christian children.

2. *Non-Christian Books are superior in style.*—On more than one occasion this reason has been assigned to the compiler. It shows a melancholy absence of what ought to be the ruling passion. Elegance of diction is of very little consequence as regards children attending ordinary schools, and the supporters of Missions at home would think Addisonian polish a miserable compensation for the want of Christian sentiment.

A Missionary, whose refined taste is offended by the absence of classical purity, instead of excluding Christian books from his schools, would follow a far better course if he endeavoured to amend them. The Societies publishing books in India have often very great difficulties in procuring competent translators. Although every Missionary has felt more or less interest in the translation of the Scriptures, although the ablest men have devoted themselves to the work, it is only after careful and repeated revisions that any degree of excellence has been secured. It may easily be understood, then, that imperfections may be looked for in ordinary works. If those who make complaints would suggest improvements, in time, books really good in every respect might be obtained. But in general, they will not take any trouble in this matter.

Many of the complaints, however, are exaggerated; in other cases unfounded. Not unfrequently they come from men who are mere tyros. A young Mis-

sionary found great fault, both with the grammar and idiom of a book printed under the supervision of the Missionary, who is acknowledged to be the best scholar in the language. He was asked to point out one or two errors as specimens; a reward was offered to his Munshi if he would suggest some improvements. Nothing further was heard on the subject.

Some of the books which are used in India instead of those of a Christian character, are prepared on the model of ancient Spelling Books, in high repute among the grandmothers of the present generation of Englishmen, but which have long been superseded in good schools at home.

Though other causes have also operated, yet it may be observed, that, as a rule, conversions have been much more numerous in schools where the whole course of instruction is, as far as possible, Christian in tone, than where religion is confined only to the small part of the day when the Scriptures are read, the other books being entirely secular.

II. Adaptation to India.—Though this may be laughed at as a truism, it is wonderful how much it has been overlooked. There are men who go on in India pretty much as they would do within sound of Bow Bells, or within sight of the Grampians. With the exception of the History of India and one or two vernacular works, the same books are used as at home. Any one who gives a moment's consideration to the subject must admit that books published in England, intended for a very different state of things, cannot possibly be adapted to India. Though the fact is apparently forgotten by some, the grand design of Mission Schools is the conversion of the pupils, and fitting them for usefulness among their countrymen. The entire course of instruction should be subordinate to this end. A few of the subjects of lessons may be noticed: The unity and holiness of God, the sin of idolatry, the impossibility of removing sin by visits to

holy places or washing in the Ganges, confessing Christ, duty to the heathen, &c. There are many points connected with the moral and social condition of the people demanding attention, e. g., blind adherence to custom, caste, running into debt, litigiousness, female education, early marriages, remarriage of widows, &c. Scarcely one of the above is noticed in English books, or in mere extracts from them published in India.

It is sometimes said, that oral instruction will make up for the above deficiencies. But lessons in the ordinary Reading Books will doubly impress them upon the minds of the pupils, for both the eye and the ear are acted upon. Besides, the books will tend to preserve the recollection. It may also be remarked that Missionaries who are content with text-books printed in England, are, in most cases, the least likely to supply what is lacking.

Some of the advantages of Mission Schools, properly conducted, may be noticed.

1. *They conciliate the people.*—The effect is somewhat the same as that produced by Medical Missions. The Rev. G. Wilder says:—

" There is no more ready access to the confidence of a parent than by an act of kindness to his children. In all heathen communities the Missionary is first received with a measure of distrust, and no means for winning their confidence have been found more effective than Mission Schools."*

2. *Christian truth is diffused.*—This knowledge is not confined to the pupils. The parents often hear them repeating passages of Scripture and hymns which they have learned in school. When the Missionary examines the children, in many cases a number of the parents collect, and he has an excellent opportunity of preaching to them. English Schools have the special

* Mission Schools in India, pp. 31,32. This work should be consulted. It contains a large amount of evidence on the subject.

advantage of acting upon the higher classes, who are not reached in any other way.

3. *Pupils have been converted.*—Instruction is carried on under the most favorable circumstances. Joseph Williams mentions in his Diary, an old man, himself unchanged, who solemnly warned young people to attend to religion early, for afterwards " the heart becomes *hard and brawny.*" In India especially, it is necessary to seize the first opportunity ; for soon vice and a blighting superstition deaden the conscience and moral feelings.

It has already been shown (p. 147) that very few conversions have taken place among persons who simply heard the gospel preached in the streets or by the wayside. " Line upon line" seems to be required. In a school, the same youths may hear the message proclaimed day after day for years. Nor is at a stranger who addresses them ; but one who is able to acquire an influence over them, second only to that of the parents themselves.

It must be acknowledged, however, that conversions have been confined almost entirely to English Institutions and Boarding Schools, receiving the direct attention of Missionaries.

4. *Valuable Mission Agents have been raised up.*—Evidence on this point is unnecessary.

The object of the foregoing remarks is simply to defend education against those who disparage it as a Mission Agency. The compiler believes that direct preaching to adults is pre-eminently the work of Missions. Still, he regards education as a very valuable subordinate means. According to the well known line, " the child is father of the man," it is difficult to estimate what an effect would be produced in a generation, if the present youth of *both* sexes received a Christian training.

The following testimony of the Rev. J. G. Deimler,

Bombay, may be adduced to show the benefit of schools even among a bigoted Muhammadan population :—

"As long as there are no more Government Schools than there are at present, and the system of education is so antagonistic to Christianity, Missionary Schools are necessary, and a great blessing to the people, and at the same time they prepare the way for more direct Missionary labour....To speak of recent experience with the Hindustani School, it brought us in close and friendly contact with the whole Muhammadan population; they learnt to regard and respect us as their benefactors, and were made more willing to listen to our message: thus the school was a connecting link between the Missionary and the population. The influence for good which a school properly superintended may have upon the scholars themselves is incalculable; reading any science, or the history of the world, or the Bible, must exercise upon their minds a powerful influence, and tend to dispel their puerile, pernicious, and God-dishonoring notions, derived from their traditions on the creation of the world, of angels, of Muhammed, &c., and to instil in their hearts a sense of sin and justice, and of the fear and holiness of God. Their faith becomes sapped, and the Christian religion must commend itself to their minds...Wherever I visit a school, I look upon the boys as a promising rising generation, as a hopeful sign of the spring after a chilly winter. One evening a school boy accosted me in the street, asking me, 'Sahib, there farther up the street are Mussalmans assembled together; will you not go up to them for the sake of preaching?' Before, frequently a hooting had been raised by boys in the street after preaching, but not so now; on the contrary, they themselves occasionally listen very quietly. A respectable Mussalman bade me, 'Go on to instruct the young, and they will adopt your religion themselves.'"*

Non-Christian Teachers.

There are some persons, chiefly laymen, who object to the employment of non-Christian teachers under any circumstances. They argue thus: the Bible should be taught in every Mission school; no one ex-

* Bombay C. M. Report for 1862, p. 19.

cept a professing Christian should teach the Scriptures; therefore no others should be employed. The principal objections may be considered more in detail.

Ob. 1. *Non-Christian Teachers ridicule the Bible.*—To engage them, is compared to employing infidel teachers in Christian lands. The cases are at all parallel. An infidel scoffs at all religion. On the other hand, as Mr. Lacroix says, "A proper Hindu will admit fully and in the most unqualified terms that Christianity is true, and that it is an admirable system." His error is that he believes "Hinduism is also true; and if it be not quite so good, that is just because you are more fortunate than he, just as you have got a white face and he a black one."* Dr. Winslow, late of Madras, a Missionary of 40 years' experience, says, "The Hindus reverence the authority of Scripture, as they do that of any ancient writings, though they do not believe the Bible as the only inspired revelation of God."†

By careful selection and supervision, it is believed that the evil may be fully guarded against. Muhammadans are far more difficult to deal with than Hindus.

It may be mentioned that the exclusion of the Bible from the Government Schools in the Bombay Presidency was caused by a Chaplain. Going into a School, attended by Hindus, where the Scriptures were read under a *Christian* Teacher, he exclaimed, "What! the Holy Bible in the hands of profane heathen!" The Chaplain was carrying out the principle. If non-Christian *teachers* ridicule the Bible, what guarantee is there for non-Christian *pupils?*

Ob. 2. *It is preposterous to ask a heathen to urge his scholars to embrace Christianity, a religion which he does not himself profess.* This is not proposed. A non-Christian Teacher should not be *asked* to explain or enforce the truths of the Bible. His duty would be

* Calcutta Conference Report, p. 64.
† Hints on Indian Missions, p. 108.

simply to hear the children read the Scriptures. So far as human instrumentality is concerned, the Catechist or Christian visiter, would alone be *appointed* to teach the Bible. Still, if the teacher, touched somewhat by the truths of the Gospel, voluntarily endeavoured to explain them, he should not be forbidden. An experienced Missionary in Western India mentioned the following :—Some years ago his non-Christian teachers explained the Scripture lessons. In consequence of the outcry made by some, it was abandoned. The effects on the teachers were injurious. Formerly several became Christians ; they seemed impressed themselves by the truths which they sought to explain. Afterwards conversions among the teachers ceased. He thought also that the children listened with less suspicion to their usual teachers—that the feeling about a convert coming specially to give instruction in the Bible was—"Here's a Christian ; let us take care."

Some of the difficulties in the way of employing Christian teachers exclusively may be noticed.

1. *Christian Vernacular Teachers cannot, as a rule, get up Schools except among their original castes, or similar grades.*

Four-fifths or more of the converts belonged as heathen to what are termed low castes. On the other hand, the bulk of the people are Sudras. Murray's Hand-book for the Madras Presidency says of the Madura District :—

"Of every 100 persons exclusive of Christians, 76 may be reckoned as Shudras, 3 Brahmans, 16 Pariahs, and 5 Muhammadans." p. 166.

This may, to a large extent, be regarded as a type of India. Pariahs and similar castes form only 16 per cent. of the population. Though there are a few large villages inhabited almost exclusively by them, as a rule they are scattered over the country,—a small

number living among the swine, on the outskirts of each village. While heathen, they have no desire for education, and except in very rare instances, the high castes will not send their children to vernacular schools taught by Masters of Pariah descent, and attended by Pariah children.

It is evident, therefore, that the prospects of usefulness through Native Christian teachers are comparatively very limited.

2. *In many parts of India no Native Christian Teachers* OF ANY DESCRIPTION *are available.*

Converts are very unequally distributed over India. About two-thirds of the whole number are to be found within about 150 miles from Cape Comorin.

There are large provinces with scarcely a single Christian teacher available. To say that none but Christians are to be employed, is tantamount to the decision that over by far the greater part of India, no schools shall be opened at all by Missions.

3. *It leads to the denial of the Word of God itself to the youth of India.*

The great mistake of those who object to the employment of non-Christian teachers under any circumstances, appears to be, that they do not fully consider the alternative. The question is not,—*Christian* versus *non-Christian teachers.* No one denies that Christian teachers, when available, should be employed to the utmost extent *practicable.* The real point is this, SHALL WE DENY THE WORD OF GOD TO THE CHILDREN OF INDIA, BECAUSE WE HAVE NOT PROFESSEDLY CHRISTIAN TEACHERS DAILY TO EXPOUND IT?

Captain McMahon observed at the Punjab Conference :—

"I believe that there is an innate power in the Word of God, and that God can, by His Spirit, make the Bible all-powerful to the conversion of souls, without the exposition or teaching of man. I would place the Bible in the hands of all, and allow it to speak for itself. I fully admit the principle, that we should

employ spiritual men to teach spiritual truths. But if spiritual men cannot be obtained, what then? Are we to withhold the Word of God, because of the imperfection of the instruments for teaching it?" Report, p. 42.

T. D. Forsyth, Esq., C. B. observed :—

" As regards the teaching of the Bible, I quite concur with Captain McMahon in his remarks. The idea that the Bible ought not to be read, unless there is a specially appointed agency to expound it, was surely one of the great causes of the reformation in our own country; and I do not think that we, at the present day, are prepared to withhold the Bible from the people, because we have not every where clergymen to expound the Word." p. 45.

The following Resolution was passed at the Ootacamund Missionary Conference :—

" That in the employment of teachers in Mission Schools, every effort should be made to secure well qualified and earnest Christian men—as such men alone can really sympathise with their main object, and ' rightly divide the word of truth' to their pupils; but in the present paucity of efficient teachers, they feel that there are circumstances which may render it necessary to employ persons not professing Christianity in Mission Schools when under vigilant Christian superintendence." p. 192.

Opinion of Rev. C. Rhenius.—Bishop Turner, who was spared to labour but a short time in India, was strongly opposed to the employment of heathen teachers. He wrote on the subject to the Church Missionary Society at Madras. A copy of his letter was sent to Mr. Rhenius, who made the following reply :—

" Although I fully agree with his Lordship that Christian Schoolmasters are preferable to Heathen Masters in Christian Schools, and although it ought ever to be our intention to employ the former rather than the latter; yet I venture to say, that there is still a necessity for employing Heathen Schoolmasters. This necessity originated in the want of Christian Masters, and in the unwillingness of the heathen to send their

children to Christian Schoolmasters. Wherever these two causes have ceased to exist, there, of course, the necessity for placing Heathen Masters ceases also. But this, I fear, has not as yet been the case in many Missions, and in these there still exists the necessity also alluded to.

" Our only consideration should be, how to make our schools really subservient to the great end in view. That the schools at A——show the boys to be 'in habits, feelings, notions, and conduct as absolutely heathens as they could be if the books held in their hands, were the palm leaves of Malabar, stamped with the *sloghs* and *mantras* of their Brahman Teachers,' does not argue that all other schools in our Mission establishments exhibit the same character; nor can it be admitted that 'the Heathen-Christian Schools at A——are only the counterpart of all such schools in every part of India.' I trust that his Lordship would have been of another opinion had he favoured Tinnevelly with a visit. I venture to say that with the exception of the marks on their foreheads, he would not have been able to determine whether many of the Masters and boys are Heathens or Christians; or rather, he would have mistaken them for Christians: so much would he have found them to differ from heathens in their habits, feelings, notions, and conduct. I believe, too, that in other Mission establishments he would have found the same to be the case. I would, therefore, rather say, that the schools at A——form an exception: and that the error lies not so much in employing Heathen Masters, as in the manner of managing them and the schools. If the Masters are not themselves instructed in Christianity; if they are not willing to be instructed; if the boys are not freely catechised on the principles and doctrines of Christianity, and if idolatry and all other wickedness be not plainly exposed; if the Masters are permitted to go on in their own ways, and the scholars are examined chiefly in reading and writing, and a mechanical knowledge of the catechisms, &c., then indeed, so far as Missionary Societies are concerned, it would be much better to have no schools whatever. But, if instruction in the vital truths of Christianity be made the principal business of every school, and the Masters and their pupils be, to that end, actively and faithfully dealt with, then these schools prove to be nurseries for the kingdom of God, and are a means of spreading Divine knowledge, and causing the downfall of idolatry. I say

this from experience; not that such is the case with every school, nor in the same degree in every school, but in general.

"The difficulty in this matter is not merely the introduction of the Scriptures as a class-book, but the inducing heathen parents to send their children to be taught by a Christian Schoolmaster. They fear lest their children should thus be *made* Christians at once. This is a prejudice which cannot be removed except by a gradual introduction of the knowledge of Christianity; nor can this again be effected, especially at first, except by a person who professes heathenism, but is willing to teach any book we put into his hands. The best effect results. The minds of Masters and pupils become enlarged; they take their books home to their parents and neighbours; these begin to see the excellency of the Christian religion; the character of the boys improves; the people are pleased; and thus a further good effect follows. Other heathen places, hearing and seeing these things, desire the establishment of similar schools among them, with the express view to have our books taught their children, although they hesitate admitting a professedly Christian Master. By degrees, one or more persons overcome these prejudices, seek instruction in Christianity for themselves, and at length actually embrace it.

"Now, I would ask, would it be right, in all such cases, to say that, unless they admit a professedly Christian Master, they shall have no school at all? This would be to impede the advancement of our good cause. Christian Schoolmasters, wherever they are admissible, may be really busied in the building of the temple, while they lay one stone upon another; and heathen Masters of the above description may yet bring together the sand, the mortar, and the clay, which also are required.

"It may be said that the heathen Master, whilst openly teaching Christian books, will secretly instil into the children's minds his own heathen notions. This may be true, and I believe it is the case at the opening of a school; but when knowledge increases, and the heart is touched by the truth, this must cease, and the men now become open advocates for Christianity. We have had several instances of the kind. Not only do Masters forsake idolatry, and many of the practices which belong to it; but children also follow the example; and if they do not entirely forsake heathenism, they refuse to observe many idolatrous rites which they witness at their houses, and do frankly avow

their convictions of the vanity and sin of idolatry. We need only refer to our journals.

"Another consideration is, that though there be a decided difference, and that a wide one, between a professedly heathen Master and a holy Christian Master, yet this will be very slight if the Christian be only one in name. In such a case, and I fear it is frequent, it would even be better to place a professedly heathen Master than one who is merely a nominal Christian: for he, with the single exception of outwardly worshipping idols, will not be a whit better than a heathen: and will, by his heathenish conduct in other respects, occasion much more injury to the cause than a heathen Master could. The one the people know to be a heathen, and thus expect that he will act as such; whereas the smallest errors of the other are very readily noticed by them.

"So long, then, as the majority of the people are heathens, and are filled with prejudices against Christianity, it seems wise to avail ourselves of the agency of heathen Masters, under the restrictions, qualifications, and superintendence before mentioned. They must not, however, be conducted, as it appears that the schools at A——have been, or, as I learn from Mr. Schaffter, those of the Mayaveram Mission are conducted. Such had better be abandoned.

"I am glad to see the remarks of his lordship, 'that the practice ought to be *cautiously and by degrees* abandoned.' In every well regulated Mission, this will ever be kept in view." Memoirs, pp. 402-5.

When due care has been bestowed, the Masters have, in several cases, embraced Christianity themselves. It has been shown that 132 Teachers connected with the Jaffna Mission became church members.

The Report for 1855 of the American Ahmednuggur Mission says, "Our native pastors and most efficient laborers were originally heathen school teachers, and in this way were brought under the influence of the truth, and converted."

There is, perhaps, no more hopeful class, nor any whose conversion is of more importance.

Vernacular Schools.

Lowest Stage.—The course to be taken by the Missionary must depend, to a large extent, upon the advance already made. If he has an entirely new field, and is without efficient Christian teachers able to get pupils, he may, as the first step, endeavour to acquire an influence over existing schools. After he has determined which villages he will make the objects of special attention, let him ascertain whether they contain schools supported by the people themselves. If so, he should visit them, and become acquainted with the teachers. In all probability, he will find them very badly provided with books, and the Masters ill paid. Acting cautiously and prudently, he may prevail upon most of the teachers to introduce Christian books if he supplies them. In the first instance they must be given gratis. After a time, as they become appreciated, they may be sold, beginning with very low rates, and gradually rising. If means are available, inducements should be offered to the Masters to teach the Christian books and submit their schools to the control of the Missionary. The system of "payment by results" will be the best. Let the teacher understand that the school will be examined monthly, and a certain payment granted for each child who passes a satisfactory examination on prescribed lessons. The allowance may vary according to the subjects, most being given for lessons purely Christian. To ensure payments from the parents, the teachers will, of his own accord, attend to the secular branches. After a little time the teacher will probably consent to the school house being used as a preaching place. Some of the parents will collect to hear their children examined, and at the close an address may be given to them.

A Catechist, or Christian Inspector, should visit the school weekly or oftener, to give direct religious instruction.

Second Stage.—Where a school already exists in a village, it is often difficult to establish another, as the influence of the old teacher is exerted in opposition. Hence, in many cases, it may be advisable to work through him in the first instance. The two great objections to him are, that he is not a Christian and has had no training as a teacher. At the commencement of a Mission, there will probably be no Christians to send to Normal Schools. The next best arrangement is to give a thorough course of Christian instruction to well disposed heathen young men. If there is a school already established, taught by an old teacher, he may have a son willing to be trained. Should there be no school, a young man should, if possible, be selected from the village. Such a person is preferable to a stranger, because he will have more influence in the village and be better able to secure scholars. Another reason is, that there is a greater prospect of retaining him at a moderate rate of pay. Persons from other parts require higher salaries, and there is always a hankering to get back to their native villages. Still, if no suitable youths can be obtained from the place itself, others from the neighbourhood must be chosen.

When young men are removed from the influence of their heathen relations and brought under Christian instruction for two or three years, experience leads to the hope that a considerable proportion of them will eventually seek baptism. With rare exceptions, all will at least entertain friendly feelings and do nothing tending directly to obstruct Mission work. Any who seem at all hostile, should not be employed. The principal of the Training Institution will be able to judge of this at an early period, and they can at once be dismissed.

Teachers who have received a careful Christian training, even although they have not been baptized, are greatly superior to indigenous teachers, and their schools will be valuable in proportion.

Third Stage.—At first, in many cases, Christian teachers cannot possibly be obtained; while, even if available, they cannot collect pupils. If there are to be any schools at all connected with the Mission under such circumstances, the teachers must be non-Christians. Though their employment is recommended at the outset, every effort should be made to replace them as early as possible by Christian teachers. Two qualifications are necessary in the latter: 1. Consistent conduct. An outwardly moral heathen is better than a bad nominal Christian. 2. Some degree of fitness for teaching. It simply brings disgrace upon a Mission to appoint a Christian Schoolmaster who can barely read. When, however, these two qualifications can be secured, a higher step is gained than even by the employment of trained non-Christians teachers.

Fourth Stage.—Best of all is, when well trained Christian Schoolmasters can be employed. This, however, can only be looked for where Missions have been established for a number of years and made considerable progress. To attain it, it will generally be necessary to pass through the previous stages.

Conditions of Success.—Some Mission Vernacular Schools are badly attended; a farthing in school-fees is wrung with difficulty from the parents, who pay in other cases ten times as much to indigenous teachers. The Missionary, not unfrequently, puts it down to hatred of the Gospel—the school does not flourish because Christianity is taught. This, in general, is a gross delusion. There are other Mission Schools in localities of precisely the same character, where the truths of the Gospel are far more fully stated, yet the attendance is numerous. The fact is, that in the former case, the parents are not satisfied with the *secular* instruction. Till the pupils show a desire for baptism, which cannot often be looked for in the *young* children attending Vernacular Schools, the parents scarce-

ly give a thought to the religious lessons—the Missionary may teach as much Christianity as he pleases.

Supposing that the teachers are, in some measure, efficient and industrious, perhaps the most common cause of the want of success is, that the subjects which the people value most are not taught. There are some Missionaries and Teachers whose ideas of education are derived exclusively from England or Germany. They have never examined Native Schools with any degree of attention, nor consulted the feelings of the people. Servile copies of English or German models are all they aim at.

Now, admitting that much in the native system of education is positively bad, and other things worthless, there is still some good in it which should be retained. Like ordinary parents in England, Hindus value education chiefly as it fits their children for business. Arithmetic is perhaps held in greater estimation than any other branch. They wish it, however, to be taught in a way which will be practically useful. In some schools under European management, the children are only exercised in working sums on slates, involving millions. An intelligent Hindu parent knows that his child, unless employed in some Government office, will perhaps never in his life require to solve such questions; but that he may sustain loss every day if not familiar with the modes of calculation used in the bazar. The true course is, not to exclude either system, but to teach *both*.

Writing probably ranks next to Arithmetic. This also should be turned to practical account. The following remarks by the Honorable W. Seton Karr should be carefully considered by all who have the management of vernacular schools :—

"These (indigenous) schools do supply a sort of information which ryots and villagers, who think at all about learning to read and write, cannot, and will not do without. They learn there the system of Bunneah's accounts, or that of agricul-

turalists; they learn forms of notes-of-hand, quittances, leases, agreements, and all such forms as are in constant use with a population not naturally dull and somewhat prone to litigation, and whose social relations are decidedly complex. All these forms are taught by the guru *from memory*, as well as complimentary forms of address. On these acquirements, the agricultural population set a very considerable value. I think that we ought not too much to consider whether such attainments are really valuable. All I know is, that they are valued; and it is the absence of such instruction as this, which, I think, has led to the assertion, with regard to some districts, that the inhabitants consider their own indigenous schools to be better than those of Government.

"I would have all *forms of address* and of business, all modes of account, agricultural and commercial collected, and the best of their kind printed in a cheap and popular form to serve as models. I would even have the common summons of our Criminal or Revenue Courts printed off."*

Native classics are also held in high esteem. An English parent does not in general consider that his son has received a liberal education, if he has not read Virgil and Horace. The people of India value still more highly their standard authors. Some Missionaries, ignorant of vernacular literature, call the whole "vile trash," and boast that they do not allow a single native book in their schools. It is true that there is perhaps not one classic which does not contain very objectionable passages. But in addition, there is often much homely wisdom, interspersed with some noble sentiments. A single stanza may be quoted in proof:—

"What is the fruit that human knowledge gives,
If at the feet of Him who is pure knowledge,
Due reverence be not paid?"

A few of the native classics, the best, both in sentiment and language, should therefore be studied in carefully expurgated editions. One or two might be appended to the reading books, with some arithmeti-

* Records of Bengal Government, XXII. p. 43.

cal tables. This would tend to give popularity both to books and schools..

It may be mentioned, that, as a rule, heathen children *will* read native classics, whether the Missionary allows it or not. The expurgated editions, in the great majority of cases, will satisfy the parents. It is much better that the study of such should be recognised than that the others be read by stealth.

Course of Instruction.—This must vary according to circumstances. The following may be attempted in a good village school :—

FIRST, OR LOWEST, CLASS.

First Catechism, (Orally.)
New Testament Stories, (do.)
Sheet Lessons.
First Reading Book.
Writing.
Mental Arithmetic. Addition and Subtraction.

SECOND CLASS.

First Catechism, Revised.
Old Testament Stories, (Orally.)
Second Reading Book.
Easy Native Classic.
Writing.
Geography of the Presidency.
Mental Arithmetic: Multiplication Table on English and Native Systems.
Arithmetic on Slates : Addition and Subtraction.

THIRD CLASS.

Second Catechism.
Pentateuch, Selections.
Luke.
Third Reading Book.
Native Classics.
Dictation.
Geography of India.
Mental Arithmetic. (Native Tables continued.)
Arithmetic on Slates. Multiplication and Division.

Fourth Class.

Second Catechism.
Joshua—I. Kings. Selections.
Acts of the Apostles.
Fourth Book.
Native Classics.
Dictation.
Grammar. Elementary Lessons.
Accounts.
Geography of Asia.
History of India. (Hindu and Muhammadan Periods.)
Mental Arithmetic. (Native Tables continued.)
Arithmetic on Slates. Practice. Proportion. Interest.

Fifth Class.

Scripture Texts.
II Kings—Malachi. Selections.
Matthew and John.
Fifth Reading Book.
Native Classics.
Grammar and Composition.
Accounts. Forms of Correspondence.
Geography of Europe, Africa, and America.
History of India. British Period.
Mental Arithmetic. (Native Tables continued).
Arithmetic on Slates. Fractions.
Mensuration. Elementary Problems.

School Fees.—These should always be levied if possible. It prevents the people being pauperised; the instruction is more valued, and the attendance more regular. Among poor low caste children no fee, or at least only a nominal one, can be exacted. The children of the humblest Christians should be educated as far as practicable. Efforts to establish schools among heathen children of corresponding grades, have been very unsatisfactory. The children come to school irregularly and only for a short time. Soon they forget all that they have learned. Hence the aim should rather be to get children of the middle classes, who can

afford to keep them long enough at school to derive real benefit. From such, school fees can be obtained.

Mixed Schools.—By schools of this class are meant those attended both by boys and girls. This plan has been successfully adopted in Tinnevelly and some other districts. Years ago, Cousin called "the objection to mixed schools a wide-spread error, which makes female education on a great scale an almost insoluble problem." In many parts of India there is great difficulty in securing competent female teachers, and still greater difficulty in retaining them. Young girls may be taught with their brothers, who can also take them to and from school. The Schoolmaster's wife may teach them a little needlework a part of the day. This course cannot be taken with girls beyond a certain age; but it may be followed with advantage in many places.

Night Schools.—A few years ago considerable attention was excited in England by the early age at which children left school. A Conference for the special consideration of the subject was held under the patronage of the late Prince Consort. The remedy which was most generally approved was the establishment of Night Schools. Several have been opened with success in different parts of India.

One great benefit of such schools is, that they aid in increasing the supply of Mission Agents. Mental activity is sustained by night schools, and when Divine grace has touched the heart, young men accustomed to toil, prove valuable labourers in situations for which most agents from boarding schools would be ill qualified.

Boarding Schools.

Schools of this class seem absolutely necessary, for the present at least, to obtain a sufficient number of youths fit for admission into Training or Theological Institutions. Some years ago the Boarding Schools of

the American Madura Mission were broken up, in the hope that the pupils would remain longer in the village day schools. This expectation was not realized to any extent—the children, when their parents could no longer support them at school, went off to labour. Hence the candidates for admission into the Theological Seminary are now of a very inferior class. The Missionaries consider that the Boarding Schools must be re-established.

But granting that children must be removed into such schools when they reach a certain age, a great deal of money is wasted in supporting *little* boys and girls, whose parents are quite able to keep them at home, and would have sent them to the Village Schools if they had remained with them. A number of schools might be supported with the money thus saved; while, after all, the Boarding Schools might be almost equally useful, by admitting the children at an age when they really required and could profit from instruction superior to that imparted in Village Schools. Should it be said that their parents are not qualified to give them a home training, it may be answered that many of them are the children of Catechists. The remedy in other cases should be to establish a mothers' class and teach them how to manage their children.

To the eye it may be more pleasing to see all the girls in a boarding school with a neat uniform dress. But does not the following extract show in reality a happier state of things?

"At first we clothed as well as boarded our pupils, and then led them to provide one article after another till they clothed themselves. It was delightful to see the interest parents began to take in clothing their daughters in order to send them to school. After they provided their own garments they took better care of them, and so learned to take better care of other things."*

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* Woman and her Saviour in Persia, p. 46.

It is remarked in the life of the Poet Wordsworth :—

"A child will soon learn to feel a stronger love and attachment to its parents when it perceives that they are making sacrifices for its instruction. All that precept can teach is nothing, compared with convictions of this kind. In short, unless book attainments are carried on by the side of moral influences, they are of no avail. Gratitude is one of the most benign of moral influences."

The Rev. J. Thomas, Tinnevelly, thus guards against the evils most incident to the Boarding School system :—

"I have remarked that boys who are fed and clothed at our Boarding-Schools, are apt to become both lazy and proud ; and in order to prevent and remedy this evil, I have as hitherto made them muster every morning at five, except during the monsoon months, when they come at a later hour, and work in the compound and garden an hour and a half. They have also plots of ground appropriated to themselves, the produce of which they are permitted to realise and spend as they like. They are thus kept assiduously engaged either in digging the ground, drawing up water, or something else. As soon as the work is over, they bathe and return to their domestic departments. I find this an admirable plan, and would recommend it to similar institutions, as it keeps the boys from being ashamed to work, develope all their physical powers, and preserves them in vigorous health."

English Education.

Throughout most parts of India there is a strong desire to learn English. One way or other, the people are making efforts that their children may study that language. It is much better that it should be acquired in a Mission School along with Christian instruction, than that the children should attend purely secular schools. In most cases, these are the only alternatives.

English Schools have this great advantage over those in which the vernacular alone is taught, that the pupils

generally remain much longer. They afford an excellent means of reaching the middle and upper classes, who are not acted upon at all by street preaching.

Only a few brief remarks can be made on this important class of schools.

1. *Require a moderately high fee.*—Some evil has been done by the multiplication of English Schools. Natives who pick up even a few English words consider manual labour to be degrading, and would rather endure the most abject poverty than work. In some parts there are numbers hanging about in the hope of eventually obtaining some "situation." It may be said that stern necessity will teach them more correct views; but each individual is slow to learn the lesson, and during the years he spends in idleness, he is apt to acquire habits which will effectually prevent his ever becoming a useful member of society. A somewhat high fee will tend to limit the attendance to the children of parents able to keep them at school for a sufficient time.

2. *Teach English simply as a language in the lower classes, and give information through the Vernacular.*—Most of the pupils do not remain long enough to be able to read with understanding an ordinary English book. If they leave school after having acquired only a few English words and phrases, the great object of education will have been lost. The remedy is to use the vernaculars largely in the junior classes. This will not interfere with the progress of the children in English. "It may be argued that by reading history in the Vernacular where it is now read in English, you diminish the school-boy's opportunities of familiarizing himself with English; but *under the present system, the boy learns neither English nor the Vernacular.*" *

A child whose intelligence has been quickened by knowledge acquired through his own language, will

* Education Report, North-West Provinces.

make more rapid progress in English than a pupil who has done nothing else than sit listlessly the whole day with an English book in his hand.

3. *Give religious instruction in the Vernacular.*—The way to reach the hearts of the children is through their mother-tongue. If they are addressed in a language which they comprehend with difficulty, their thoughts will be taken up merely with the words—not with the subject-matter.

4. *Missionaries should give their undivided attention to large English Institutions.*—Some home theorists think that Missionaries should give only religious instruction; they regard lessons on secular subjects as a sort of desecration of their office. Missionaries who should thus act as a sort of School Chaplains would do little good. It is the man, like the late John Anderson of Madras, who devotes himself entirely to his pupils who acquires an influence over them which can be turned to the best account. Trained teachers of a *thorough Missionary spirit* may be attached with advantage to English Institutions to superintend the lower classes; but they should likewise give the religious instruction to those under their care.

Heathen Holidays.—A few Missionaries give holidays on great festivals. The reason assigned is, that the pupils will not come, and, therefore, it is useless to keep the school open. This, *pro tanto*, seems an encouragement of idolatry. The festival is a marked day, and the children have nothing else to do than attend to idolatrous ceremonies. On the other hand, a few Missionaries fine their pupils for non-attendance. This also is wrong. The course thus described by Dr. Wilson of Bombay, is generally followed and is the best:—

"With reference to the Native *holidays*, the rule of the school is, that permission is neither given to attend them, nor punishment inflicted because of their observance, or, to quote the Native expression used, they procure neither *raza* nor *saza*.

The responsibility of the holidays is thus made to rest, where it ought to rest, with the parents and children themselves."*

Anderson of Madras thus gives his experience of the above rule :—

"Without making attendance at school upon these days compulsory, but simply by keeping it open for all who choose to attend, the matter is settled practically, and the holidays set aside."†

Range of Studies.—In many Institutions the subjects studied are all that could be wished; but in some the range is very contracted, a disproportionate time being given to one branch, while others are entirely overlooked. History with some is the great object of secular study. It is absolutely certain that a large majority of the boys attending English Schools will never obtain a complete education; they would not master even one or two subjects, although their attention was devoted solely to them. Numbers when they leave school subside into a state of intellectual stagnation, and remain all their lives nearly as ignorant as the masses around them. The problem is, how can the mind be so aroused during the short school period that its continued exercise afterwards may be secured? Nature herself by her phenomena excites the opening faculties of the child. Too often a contracted education directs his attention to mere words, and the universe becomes to him a blank. Separate text-books on the divisions of physical science are not required; lessons on the principal points can be introduced in ordinary Reading Books. The minds of the pupils will thus be exercised at the same time that they are acquiring English; while their vocabulary will be more complete than if their reading was confined to history, although that is important in its place.

The compiler consulted Canon Moseley about educa-

* Evangelization of India, p. 485. † True Yoke-Fellows, p. 93.

tion in India. One of his recommendations was the study of natural science, to counteract the metaphysical tendency of the Hindu mind. Its neglect even in England is thus noticed by the Commissioners appointed to inquire into Public Schools :—

"Natural science, with such slight exceptions as have been noticed above, is practically excluded from the education of the higher classes in England. Education with us, is, in this respect, narrower than it was three centuries ago, whilst science has prodigiously extended her empire, has explored immense tracts, divided them into provinces, introduced into them order and method, and made them accessible to all. This exclusion is, in our view, a plain defect and a great practical evil." Report, p. 32.

The opinion of Canon Moseley is corroborated by the Bengal Council of Education :—

"The want of every thing of a practical character in the educational course at present appears to the Council to be its greatest defect. Every thing that strikes the senses, one-half of the whole circle of knowledge is, as it were, ignored in our present scheme of education. This the Council incline to think, would be a grave defect in any country, but they cannot doubt it is so in India."

Corporal Punishment, &c.—The compiler has seen in more than one Mission School, a Native teacher with the New Testament in one hand and a cane in the other, the boys taking places as in other lessons. This is much to be reprehended. Indigenous teachers often treat their pupils with severity. Attention to this subject is necessary even in Mission Schools. No teacher should be allowed to go about with a cane in his hand; least of all should he have it during religious instruction.

Intercourse with former Pupils.—It is very desirable to keep up some connection with old scholars. Although few of them make a profession of Christianity before leaving the Institutions, often religious impressions remain, which it is desirable to cherish.

The Missionary should occasionally review the list of pupils who have left, and consider what can be done for them. They should, if possible, be induced to attend lectures and religious services. There might be a special annual meeting for all residing in the city. Suitable tracts might be sent once a year to those at out-stations.

Grants-in-aid and University Examinations.

The following extract will show the change which has taken place of late years :—

"The spread of Education has altered materially the position once occupied by our Schools. In Bengal, especially, where most progress has been made, the Missionaries find it necessary to conduct the Schools with reference to the standard enforced by the entrance examination of the Calcutta University, and to compete with Native Schools conducted according to European methods of instruction, and often efficiently worked by graduates from the Indian University, and aided by grants from the public money. To be successful in this competition, the Missionary must either devote much of his own time to the school, or have a staff of well paid Assistants. In either case the school becomes a much heavier burden to the Society than it used to be. Formerly, to teach even the rudiments of our tongue was esteemed a boon, and the Missionary could at a comparatively trifling cost of time and money secure a numerous attendance at his school, where the course of instruction was laid down with reference solely to his own views of what it was desirable to teach, and to the means at his disposal. *Now* all this is changed. He is obliged to adopt the widely different standard of those who regard education from another, *i. e.*, a secular point of view. It is not that religion *necessarily* suffers from this increased *momentum* in secular instruction. But unfortunately men and money are not forthcoming in any proportional readiness on the part of the Church to keep pace with the accelerated secular progress."*

At the Liverpool Conference, the Rev. J. Gardiner,

* Report of the Calcutta Committee, C. M. S. for 1862, p. 42.

formerly of the Calcutta Free Church Institution, remarked :—

"Several of their Missionary Schools in India had been affiliated with the Universities. They had agreed to take the lists of books and subjects prescribed for University examinations by the senates, which were very mixed bodies of men. He felt it was a grave question to be considered, whether, as Missionaries they were justified in putting themselves in the position of being bound to take lists of works which upon the whole might not be what they themselves would have chosen. And then there was another point connected with this subject, the general secularising influence possibly resulting from having in view the preparation of young men to pass examinations for degrees. Formerly they had simply laboured to evangelise ; now there was an additional object in view, that their young men should be able to pass certain examinations." Report, p. 146.

The Bishop of Calcutta, Dr. Duff, and others, have been able to secure some very beneficial arrangements. A few admirable selections have been made as subjects for university examinations. On the whole, however, the influence of the secular party generally predominates. Some leading men, holding the antiquated ideas formerly current at Oxford, make instruction in the classical languages one great aim. Instead of the students acquiring a thorough acquaintance with English and knowledge through its medium which would expand their minds, much of their time is now wasted in endeavouring to gain a smattering of Latin, Sanscrit, or Arabic. Some objectionable English books have been chosen for examinations. Pope's Essay on Man contains deadly poison to a Hindu ; to study the fascinating pages of Byron in Missionary Institutions would not be approved of by many Christians at home. But the greatest indifference has been shown with regard to the Vernaculars. Idolatry, pantheism, transmigration, fatalism, immorality, and deceit, are inculcated in several works prescribed.* It is

* The Compiler has brought the subject officially before the Senate of the Madras University, giving some quotations.

objected that the *language* has been the great consideration. One is reminded of a story told of a prince-archbishop in the Middle Ages. A peasant was scandalised at the dignitary's indulging in oaths. The reply was, " I swear as a prince, not as an archbishop." The scholarship and morals of the students cannot be considered as totally apart.

The Lahore Chronicle made the following observations on the general written examination prescribed by the Punjab Director of Public Instruction :—

" Another remark which must be made has reference to Mission or Grant-in-aid schools. The teachers and scholars in these Institutions spend or ought to spend a great deal of time, strength, and labor, on studies not embraced in the Director's scheme, and consequently not included in the examination papers. For example, the Bible, Evidences of Christianity, &c. occupy a prominent place and fill up much of the time in Mission Schools. All this must be either *in addition* to the studies in the Government curriculum, or to the *exclusion* of some and the *slighting* of others.

" It is to be feared, however, that the tendency will be (if it has not already been) to induce managers of Grant-in-aid schools to make their institutions less Missionary, less Christian, and more secular and heathen in their tone and curriculum, in order to make a finer show and cut a better figure in Reports. The more Missionary in character, the greater difficulty in competing. The less Missionary the *more marks* !" April 15, 1863.

The compiler asked the Principal* of a Missionary College, whether the Evidences of Christianity formed one of the subjects of study. The reply was, " No ; we have no time for it." Formerly the chief question used to be, Had you any baptisms last year ? Now, often it is, How many of your students passed ?

If instead of tamely accepting every thing superstitious, or other wise objectionable, prescribed by a university, a vigorous stand was taken and an appeal

* No longer in India.

made to enlightened public opinion, a reform might be brought about.

The conclusion which the compiler would draw may best be expressed in the words of Dr. Candlish :—

"The relation of our Institution to the Government College, and the appearing of our pupils for final examination at the Government College, and taking honours, makes it all the more needful that the conductors of our Institution should be possessed of that spiritual *vis vivida*, of which Dr. Duff speaks in his letter."*

It may be observed, that Government Grants to Vernacular Schools are considered to be less liable to injurious consequences. Some Missionaries say that the visits of the Government Inspector relieve them of the task of looking after the secular branches, and enable them to devote their whole time to the religious instruction.

Perhaps the chief change required is a rule similar to the following in England :—

"13. The Committee of Council consults the religious or educational bodies which are mentioned in article 30 before making representations to Her Majesty for the appointment of Inspectors to visit schools in connexion with these several bodies." Revised Code.

No European infidel, or heathen with perhaps idol marks in his forehead, should be allowed to visit Mission Schools.

Measures for the Improvement of Education.

Teachers are probably the most neglected class of Mission Agents. While some schools are well conducted, a large proportion are not doing one-fourth of the good that might be accomplished.

Some of the means necessary to raise the standard of education may be noticed.

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* Speech at Conference on Foreign Missions, November 23, 1861.

1. **The Establishment of Training Institutions** — It is almost as impossible to obtain efficient teachers without Normal Schools, as to have good physicians without Medical Colleges.

2. **Periodical Meetings with Teachers.**—Evidence has been adduced (see p. 261) to show the need of this. Subjects of study and criticism lessons should be prescribed. When the Missionary cannot take the teachers himself, a superior Native Agent should undertake the duty.

3. **An adequate supply of suitable Books.**—Remarks have already been made under this head.

4. **Systematic Examination and careful Inspection.**—Indolence is a besetting sin in a climate like India. However thoroughly teachers may have been trained, in general they can be kept up to their work only by strict supervision. By a little arrangement, this need not take much time. The same lessons should be prescribed for all schools of a similar grade. Those within easy distance may be brought together, and corresponding classes examined at once. Besides saving time, this acts as a stimulus both to teachers and scholars.

Vernacular Schools under untrained teachers, especially at any distance, are in general worthless without careful supervision. Much of the value of schools consists in the aid they give to other branches of Mission work. A kind of hold is gained over a village by a school; but this is in a great measure thrown away, if not followed up by preaching and visits from the Missionary.*

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* See Papers in the Ootacamund and the Punjab Conference Reports. Every Missionary with schools under his care should study two or three books on education, as Stow's Training System, Dunn's Normal School Manual, Gill's School Management, Currie's Early and Common School Education, &c. There is a small volume, "Hints on Education in India, with special reference to Vernacular Schools," by the compiler.

XVI. CHRISTIAN LITERATURE.

Native Literature—Few Missionaries know any thing about the books issued by the Native presses even in the towns where they reside. Any information available is chiefly due to the exertions of one man—the Rev. J. Long. Yet few things deserve more attention. Popular literature affords great insight into the Native mind. The Missionary acquainted with it is less likely to fight "as one that beateth the air." An accurate knowledge of it is of special importance as a guide in the preparation of Christian books.

Limited Circulation.—Christian literature has had to encounter two classes of obstacles. I. Difficulties arising from the state of the people ; II. Circumstances connected with the books themselves.

Among the first class may be mentioned the following :—

1. *The small proportion of readers.*—The number is supposed to vary in different parts from one in 300 to 10 per cent. Official inquiry gave $2\frac{3}{4}$ per cent. as the proportion in Mysore. Mr. H. Woodrow estimates, that including every variety of Schools, in the richest and most populous portion of the Province of Bengal, there are about three persons in every hundred under education.

2. *The low intellectual state of the people.*—As described in a previous chapter, it is still the mythological period with the masses. Ballads and tales, like those in the Arabian Nights, alone are relished. The want of general information renders many subjects totally uninteresting even to many who can read.

Indifference to spiritual religion is not specially noticed, as not peculiar to India.

There are impediments from the second source.

1. *Want of adaptation.*—The Rev. J. Long remarks :—

"The Hindus in their own writings show a great fondness for

metaphors and symbols; from the days of Kálidás, who ransacked all nature to furnish him with images, they have exhibited this. The Bible, as an oriental book, is constructed on the same principle, and our Lord taught by parables. But our religious tracts and books generally shew nothing adapted to this taste: they seem to have been written rather amid the fogs of London or the ice of St. Petersburgh, than in a country with the associations of the gorgeous East. The oriental mind must be addressed through oriental imagery."*

The Madura Missionaries assign the following reasons, so far as tracts themselves are concerned, for the small demand: "1st, some are not well known; 2nd, some are dull; others are obscure and difficult in style and language; 3rd, the style is too generally didactic; 4th, the form in which they are made up is not always the most desirable." †

The Rev. C. W. Forman remarked at the Punjab Conference:—

"I would have our books made so much like their own, that no one could distinguish them by the style in which they are got up. They would thus be much more attractive; and besides, some who are now ashamed to be seen with a Christian book in their hands, (because every passer-by can see at a glance what *is* a Christian book,) would then read them without fear of being called Christians."‡ P. 285.

A gradual improvement is taking place in the quality of Christian literature. A few very effective tracts and larger works have already been produced.

2. *The want of sufficient variety.*—In England there are thousands of Christian publications adapted to all tastes. Most Indian languages present a very meagre catalogue. With the exception of the Scriptures and School books, the supply depends mainly upon the Indian Tract Societies. The Religious Tract Society makes liberal grants of paper, and occasionally

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* Calcutta Conference Report, p. 131.

† Report for 1863, p. 25.

‡ This applies chiefly to the lithographed books of North India.

aids by money votes; but generally the expense of printing and binding must be met in India. After defraying Depository expenses, the total amount expended by the principal Indian Tract Societies in 1861, so far as the compiler could ascertain, was only £1,516. Even this small sum would probably produce double the results, if all Mission Presses adopted the principle on which the American Mission Press at Bombay was commenced :—

"As our printing establishment was designed for the diffusion of religious knowledge among the heathen, the charges for printing the Scriptures and all religious works which are intended for distribution among the Natives, are fixed at the actual cost; and we feel it to be a cause of gratitude when we can afford assistance of this kind or co-operate in this way with any society or individuals in their exertions to reclaim men from the power of sin and bring them to a knowledge of the truth as it is in Jesus." Report, 1827-8. p. 13.

A few Mission Presses are conducted on the above system, but most seek to realise a fair commercial profit, which is expended in supporting schools, building chapels, &c. The compiler has two bills before him, recently received from a Mission Press. The first, amounting to Rs. 348, was framed under the idea that the ordinary rate was to be followed; the sum was altered to Rs. 116 in the second, when it was understood that the Committee of the Society sanctioned the work being done at cost price.

While double the number of publications could be printed under the proposed system, they could also be sold at half the rates, thus greatly increasing the sales. Europeans in India, in judging of the price of a book, do not make sufficient allowance for the relative value of money. A book may seem cheap to them, while it may be high to a Native, whose earnings often do not exceed ten or twelve shillings a month. The masses, to use the words of the *Friend of India*, "think in cowries." If they are expected to purchase

books, especially the heathen, they must obtain them at the lowest possible rates.*

3. *Few means of diffusion.*—Among a population of two hundred millions, the Tract Societies have only about a dozen depôts. It is true that each Mission Station may be regarded as answering the purpose to some extent, and Mission book-shops are gradually being established. Still, on a whole, the facilities for circulation are very limited.

Room for Extension.—The tables of Dr. Mullens show that, exclusive of two or three small presses, 1,634,940 Scriptures or portions of Scripture, and 8,604,633 Tracts and Books were circulated in ten years.† Total, 10,238,973; or somewhat more than a million a year. As there are about eight millions of readers in India, this would only be in the proportion of one to eight. "The schoolmaster is abroad." Every year education is extending. Hindus and Muhammadans are alive to the fact. The relative proportions of Christian and Native book-shops and book-hawkers are probably about as one to thirty. The inequality is becoming greater every year. This ought not so to be. Much more might be done for the diffusion of Christian literature.

The Scriptures.—Vigorous efforts are now being made by the Bible Society to circulate the Scriptures in India. Missionaries are afforded great facilities, not only in obtaining copies, but in promoting their distribution. Information will be found in the Reports of the Local Bible Societies.

* Since the above was written, the compiler has had to lament the death of the Rev. J. J. Dennis, in charge of the London Mission Press, Nagercoil. He early determined not to make the printing of Christian books a source of gain to the Mission: the rates fixed were simply such as would meet the expenses. While neatness was not overlooked, one great object in view was to compete in price with the native presses. To gratify European taste, Christian books are generally got up in a much more expensive style than that which satisfies the people themselves. The usefulness of the Press was increased fourfold under the management of Mr. Dennis.

† Ten Years' Missionary Labour in India, pp. 153,163.

Complete copies of the Scriptures are expensive in eastern languages. Many parts are also unintelligible to heathen readers, who have not received careful oral instruction. An Englishman, who has enjoyed perhaps the best Christian training, must not judge of the heathen by himself in this respect. In many cases when asked, like the Ethiopian enunch, " Understandest thou what thou readest?" the answer must be, " How can I, except some man should guide me?" Judgment should, therefore, be used in circulating the Scriptures. As a rule, only single books should ever be given gratis; even they should always be sold if possible. Of the New Testament, the Gospels, especially that by Luke, are the most suitable; the Psalms, Proverbs, and Genesis, are the Old Testament books chiefly circulated.

Select Scripture Texts have sometimes been printed in large letters to be posted on places of resort. Colonel Gabb, Secretary of the Irish Church Missions, in a letter to the compiler, thus advocates the practice:—

" I have long had it upon my mind that the system of placarding texts of Scripture in places of resort and thoroughfare, which has done so much to advance the cause of truth in Ireland, is well suited to India, and would be an excellent way, not only of conveying to multitudes, inaccessible through other channels, the leading truths of Divine revelation, but would stimulate, in at least some, a desire to be possessed of the Book from which the extracts are made, and would thus enhance the sale of complete copies of the Scriptures.

" The plan which I have in my mind is to prepare placards containing a selection of half a dozen, or so, texts, arranged to give at a glance the Gospel plan of salvation, or any other subjects that may be deeemed suitable, e. g., the wickedness and folly of idolatry, &c.

" These placards should first be written out in a large bold hand, and then fac-simile lithographs taken. This would meet the prejudice, which often exists, towards the printed characters, by those who have not had acquaintance with our books, and

would more readily attract those only accustomed to manuscript documents.

"A little discrimination would be necessary in posting them about, not to placard sacred buildings, nor to cause unnecessary offence. With this reservation they should be posted far and wide, till India glistens with the brilliant gems of Divine truth, 'whether the people will hear or whether they will forbear.'

"Smaller editions of these placards, in the shape of handbills, might at the same time be scattered as precious seed."

The Bible Society is precluded by its rules from printing separate texts; but the Tract Societies might take up the plan. Already it has been adopted to a small extent in some parts.

In ancient times King Asoka, the zealous propagator of Buddhism in India, caused inscriptions, making known the leading doctrines of that system, to be cut in stone and erected in public places. Mosques are often ornamented with passages from the Koran. The late Mr. R. Tucker, killed at Futtehpore, set up two tablets, one containing the Ten Commandments, the other passages from the New Testament. The Itinerating Missionaries in Tinnevelly sometimes have, in large letters, a striking text, as, "God so loved the world," &c. hung up outside their tents. One Missionary employed a man to go among the people at heathen festivals, with texts on boards before and behind, as notices are sometimes given in cities at home.

Tracts.—The great advantage of these little messengers of mercy is, that truth can be made known in a manner exactly suited to the comprehension of the people. It is not surprising that the number of really good tracts should be limited. Even in England there are few men capable of writing effective tracts. Mr. Long has mentioned one of the greatest defects in those published in this country—want of adaptation to the oriental mind. Many of them are too foreign both in manner and matter. The most successful have

commenced with things familiar to the people. The gods of India and famous shrines have been used with advantage as texts to start with. Native writers are apt to dwell exclusively upon the crimes of the gods, but Dr. Merray Mitchell has shewn in "Pundarpoor and Vithoba," both how the people may be interested and taught Christian truth.

It was stated at the Punjab Conference, on the authority of a Pundit, that "when the heathen saw their religion exposed in tracts, they *threw them away without perusal.*" The pundit thought it would be a "better plan to confine our tracts to an exposition of our own religion."* Though this may hold good in a few isolated cases, the experience of every Tract Society in India proves the reverse as a general rule. It is a melancholy fact that, on the whole, the more a tract contains of Christianity the less it is in demand. The people are familiar with cutting exposures of idolatry by the Vedantists. So little reverence have they, in many cases, for their gods, that one of the most popular Native works in Tamil, is a dialogue between two of the principal goddesses, in which they, in turn, rake up all the faults of each other's husband. The difficulty is to make a tract popular without dwelling too much on heathenism.

Proverbs, familiar illustrations, parables, and interesting narratives, may all be used with effect.

It has been mentioned that most of the people are still in the ballad stage. The great bulk of Native literature is in poetry. Great efforts should therefore be made to secure telling tracts in verse.

In general tracts should not be long, and the type should be large and clear. The people read slowly and with difficulty.

Tracts of 18mo. size are more easily carried about,

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* Report, p. 19.

and less likely to be used for bazar purposes than those which are larger.

Periodicals.—These are yet in their infancy in India. Every Missionary should foster them as much as possible.

Almanacs may be included under this head. No works are more in demand among the heathen; but they are valued chiefly for astrological purposes. In some cases, however, Christian Almanacs will be purchased in their stead, if cheap and well got up.

Books.—Two principal sorts are wanted : 1. Books for general readers. 2. Books for Mission Agents.

The former are far more difficult to supply than the latter. With the exception of the Pilgrim's Progress, the Heart Book, Phulmani and Karuna, and one or two others, perhaps none can be named which are popular even among Native Christians. As the Indian Church gathers strength, authors, capable of producing original works suited to the genius of the people, will multiply.

The most popular native books should be studied as guides. The Life of our Lord, a kind of Christian Ramayana, in good poetry, would be exceedingly useful. In Ceylon, several editions, covering expenses, have been sold of a Poetical History of Joseph. Other narrative parts of the Bible might be issued both in verse and prose. Parables adapted to the oriental mind, would likewise be useful.

Visits to celebrated places in India, descriptions of England and other countries in which the people are specially interested, form other subjects.

NATIVE MINISTER'S LIBRARY.—Translations, or rather free expositions, of English works, altered and adapted to India, may be of considerable service to Native Agents. The chief object is to convey information, which may afterwards be communicated orally in a popular form. Native Agents, from their training, can more or less appreciate translations from the Eng-

lish. Those who have passed through the first class English Institutions have much the same tastes with respect to books as Europeans.

For some time to come, the libraries of Agents acquainted only with the Vernacular must be very small. It is important that the selection of books to be printed should be as judicious as possible. If a Native Minister is only to have a few books, let them be the most useful. This has not always been attended to. In some cases the books most wanted have not been published, while others which might have been dispensed with for many years have been issued in their stead. Thus, some time ago a translation of Paley's Horæ Paulinæ was printed in Canarese. One of the most experienced Missionaries in the Canarese country writes of it as follows :—

"Paley's Horæ Paulinæ has been done in Canarese, but it was rather as an intellectual freak at the cost of prodigious labour and much money, and even so the book is of no use. A native capable of understanding and appreciating this book in the Vernacular I have not yet found. Those who are able to study it in *English* might derive advantage from it."

The compiler made repeated attempts to obtain from men like Dr. Angus, author of the Bible Hand-book, lists of books, which they thought would be of most use to a Native Minister in India. As these efforts failed, he was obliged to frame a list himself. It is given below, after having been referred to one or two friends. The matter, however, requires and deserves much further investigation. The list is printed chiefly to lead, if possible, to inquiry. It is intended to answer the question, Suppose a Native Minister, without books, was supplied at each of four successive periods with 25 works, which should they be ? The books which seem most wanted are placed in the First Section ; those of next importance in the Second ; and so on. Of each division 15 books are religious, and

10 secular. Tract Societies would feel called upon to supply only the former.

FIRST DIVISION.

Examination of Hinduism.
Evidences of Christianity, (General Treatise.)
Bible Dictionary.
Commentary on the Bible.
Scripture Text-Book.*
Theology.
Scripture History.
Church History.
Christian Ministry.
Homiletics.
Specimens of Village Sermons.
Doddridge's Rise and Progress of Religion.
Pilgrim's Progress.
Bogatzky's Golden Treasury.
The Family Book.

History of India.
Ancient History.
Modern History.
General Geography.
Domestic Medicine.
Animals Described.
Arithmetic.
School Management.
Treasury of Knowledge.

SECOND DIVISION.

Bazar Manual, (Answers to objections, &c.)
Treatise on Prophecy.
Bible Hand-book.
Do. Antiquities.
Commentary on Psalms.
Barnes on Gospels.
Hodge on Romans.

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* This would also supply to some extent the place of a Concordance, which cannot be prepared in the present state of Indian versions of the Scriptures.

Life of Christ.
History of the Early Church.
Christianity in India.
Pastoral Addresses.
Parables Explained.
Pike's Guide for Young Disciples.
Scripture Characters.
Anxious Inquirer.
Saint's Rest.

History of England.
England Described.
India Described.
Atlas.
Anatomy and Hygiene.
Domestic Economy.
Information on Common Objects.
Natural Philosophy.
Geometry and Mensuration.

THIRD DIVISION.

Hindu Philosophy.
Examination of Muhammadanism.
Internal Evidences of Christianity.
Butler's Analogy.
Harmony of Gospels.
Bible Geography.
Commentary on Corinthians.
Do. Hebrews.
Wayland's Moral Science.
Footsteps of St. Paul.
Kennedy's Divine Life.
History of Missions.
Essays to do Good.
Scripture Emblems.
Imitation of Christ.
Holy War.

Speir's Ancient India.
General Gazeteer.
Patterson's Zoology.

Useful Plants.
Book of Trades.
Astronomy.
Logic.
Political Economy.
God in History.

FOURTH DIVISION.

Examination of Romanism.
Paley's Natural Theology.
Do. Horæ Paulinæ.
Philosophy of Plan of Salvation.
Bible Natural History.
Commentary on Isaiah.
Do. Acts.
Elijah the Tishbite.
Lives of the Apostles.
Life of Oberlin.
Lives of Eminent Missionaries.
Self-Improvement.
Tyng's Christian Titles.
Todd's Lectures to Children.
Bridges on Psalm 119.
Venn's Complete Duty of Man.

Mental Philosophy.
Physical Geography.
Travels Round the World.
Vegetable Physiology.
Chemistry.
Geology.
Algebra.
Discoveries and Inventions.
God's Wisdom in Creation.

The uses of a list of the above nature are to ascertain which books are most wanted, and to judge of the relative importance of any proposed for publication. Societies may see more definitely the work before them, and make greater efforts to supply deficiencies. Some may consider that too many books have been

mentioned ; but it should be remembered that in two or three languages, a good beginning has already been made.

Preparation of Books.—It has happened that young Missionaries imperfectly acquainted with the vernacular, aided by school boys having only a very moderate knowledge of English, have attempted to prepare works for the press. This is much to be condemned. What are termed transliterations, not translations, have thus been produced. It requires considerable practice, under competent supervision, for any person, even a native, to write what is fit for publication. At the Ootacamund Conference, the Rev. J. Hoch, after stating that Christian books must be prepared chiefly by Missionaries, added, " Still we should commit a great mistake if we were to assume that all Missionaries,—or most Missionaries *ex-officio*—are called by their Divine Master to write books."* The Rev. W. Campbell recommends the following course :—

" What plan, then, it may be asked, would you suggest to provide a Christian literature for India ? The system, I reply, what has prevailed from time immemorial among the Hindus themselves, to provide their own heathen literature is one whose claims to simplicity and usefulness cannot be disputed. Whatever may be the differences in the languages, they all belong to the same great family : similar laws regulate the idiom, construction, style, and various kinds of composition which prevail in the dialects of the north and the south ; when you describe one part of India, you have, in many respects, described the whole ; the manners, the customs, and the habits of the people, with trifling variations, correspond from Cape Comorin to the Himalayas ; and the superstition, in all its great lineaments, is exactly the same. Whether, therefore, the present literature was originally written in Sanscrit, or in some other language, the Vedas, the Shastras, the Puranas, and all their classical writings are to be found in all the principal tongues of India, and are as well understood in the one as in the other. Let this

* Report, p. 273.

plan be adopted and acted upon by the friends of Christianity and of India, and every language in Hindustan will in 20 years hence have a Christian literature.

"Were European Missionaries and Christian Natives who are qualified to excel in this department of labour encouraged to write and to publish useful works in the respective tongues with which they are acquainted, there is such a similarity in the genius and in the construction of all the languages of India, that any book, which was printed in any dialect from the South to the North might, with the greatest facility, ease, and advantage, be rendered into every other, and be as much suited to the state, character, and circumstances of the people, as any treatise, written in English, might be translated into the language of every Protestant community in Europe."*

The most competent men over all India should be invited to prepare in English the books of which there is the greatest need. A small edition should first be printed in that language, to be circulated among some experienced Missionaries for their suggestions. Very free translations, altered and adapted as far as necessary, might afterwards be published in each language.

The plan has already been adopted to a small extent. Phulmani and Karuna has been rendered into the principal languages of India and Ceylon.

The following Resolution was passed at the Ootacamund Conference:—

"That it is very desirable for the Secretaries of School Book and Tract Societies, and Conductors of Mission Presses, to keep up a constant communication with each other, that each may know what is being done by the others;—and Missionaries engaged in the preparation of works, or designing to prepare them, should make it publicly known in this way."

Most English books printed in India might be read over the whole country. The Committees of the Tract Societies should do more in promoting the circulation of works of this class. The valuable Prize Essay by

* British India, p. 590.

Messrs. Smith and Leupolt, is almost unknown beyond the Bengal Presidency.

Means of Circulation.

It has been well observed, that as much energy must be devoted to securing a *circulation* for books in India as is expended in their *preparation*, or they will lie as lumber on the shelves.

Sale or Gratuitous Distribution.—In the early days of Missions, Christian publications were distributed gratis, sometimes on an extensive scale. A Missionary has been known to leave Madras with a cart load of Scriptures and Tracts, which he gave away freely. Some good was done, but at a vastly disproportionate expenditure. Many of the books were torn up and used for bazar purposes. About 1847, the Committee of the Bombay Tract Society determined that all their publications should be sold, except a very small gratuitous series of Tracts. The Report for 1851 thus describes the result of the experiment and its advantages:—

"This system has been strictly adhered to during the past four years and with most satisfactory results. So far as the Committee are aware, it has received the cordial approval of all the Missionaries in Western India and of the public at large. Its feasibility and its peculiar adaptedness to the circumstances of this country have been fully established. Its advantages over the system of gratuitous circulation are many and obvious, inasmuch as it opens the way for the employment of Native colporteurs and, through them, for scattering tracts and books, not simply in the vicinity of Missionary stations and on occasional tours, but over the whole country. And not only may books in this way be carried to the distant villages, but they are sure to go into the hands of those who will value and preserve them. Tracts which may be obtained for the asking will generally be regarded as of little worth, and will exert far less influence than when bought and paid for. In this latter case they are preserved and valued as property. They are objects of thought

and interest. They are read; perhaps re-read; and should their contents not be approved, instead of being destroyed, they will often be sold to others at their market value.

"When the Committee first resolved to adopt the principle of demanding a small price for their publications, it was fully expected that the circulation would, for a time at least, be considerably diminished. 'But,' said the Report for that year, 'it by no means follows from this that less good will on the whole be done. Should the circulation be at first reduced to one-tenth of what it has been for some years past, the Committee would still be disposed to persevere in the experiment.' This decision to adhere, at all events, to the principle adopted, secured the success of the experiment which doubtless would have failed had it been attempted in a faltering spirit.

"From the time that a fixed price was placed upon the Society's publications, they have assumed a new importance in the eyes of the native population, and the circulation, instead of diminishing, has doubled and trebled during the past four years. Many who would have received with indifference and treated with neglect books offered gratuitously, have eagerly paid their money for the same publications when converted into property, by being procurable only by purchase. The very fact of their being offered for sale has awakened a desire to possess and peruse them. And the purchase and careful perusal of one has led to the purchase and perusal of another, and another. A new habit of reading is thus formed and an increased readiness to purchase books is engendered.

"The Committee would by no means assume the ground that tracts should in no case be given gratuitously to Natives. Missionaries and others may often judge it expedient to lend or give tracts in peculiar circumstances. With a view to this, three small tracts of eight pages each have been issued as the commencement of a *gratuitous* series, which may be available to all who desire them. Masters may also very properly purchase tracts and books as presents for those servants who are able to read; and all may do the same for their native friends and acquaintances. And it may be added, that these will be far more gratefully received, far more valued, and be also far more likely to prove useful to their recipients when it is known that the donor has paid their full value, instead of obtaining these gratuitously from a Benevolent Society, and thus exercising his gene-

rosity and his benevolent feelings without expense. Indeed one prominent evil of the plan of indiscriminate tract circulation is that no gratitude is awakened in the bosom of the recipients. It is supposed that the gift cost the giver nothing, hence no kindly feeling is awakened; and since, as a matter of property, it has no value, it is too often received with indifference and treated with neglect.

"As it may sometimes be expedient to give books to Natives, the rule which this Society has adopted of circulating its publications only by sale must on some occasions operate unfavorably. But, as remarked in a former Report, 'Some general rule in reference to this subject must be adopted and adhered to, else injustice and dissatisfaction will be the inevitable result. If tracts and books are granted to one Mission or one individual, they must be granted to all in similar circumstances. If sold at trifling rates to one, they must, in like manner, be sold to others who are similarly circumstanced. The Committee therefore have found it necessary to choose between the plan of supplying tracts gratuitously to all those engaged in their circulation, and that of furnishing them at certain fixed rates.'

"Between these two plans they cannot for a moment hesitate. And it is gratifying to find that their decision has met with such general approval."*

Longer experience has simply confirmed the Committee in their course. The Report of 1863 says, "Much as we have printed, our issues exceed by 23,738 the number received into the Depository. They would have been still larger, if the supply of many works had not fallen short."

The selling system has been tried to some extent in other parts. Generally, however, it has not been taken up warmly, and, as might have been anticipated, has not been very successful. Some Missionaries give away, without charge, tracts purchased by the Mission; others attempt to sell. The two plans cannot be combined in the same district. Handbills and short tracts may be circulated gratuitously after preaching; larger

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* Report, pp. 19-21.

publications should be sold. Thus every object will be gained.

Book Shops.—Every Mission occupying a town should have a Book Depôt. A few of the CONDITIONS OF SUCCESS may be noticed.

1. *A favorable Locality.*—Of course, a village is not a place for a book-shop. A populous city possesses most advantages. A small town, if the principal station in a district, will also answer in many cases. People come in from all parts to attend the public offices. The book-shop should be, if possible, in a principal street in the *native* part of the city. A large sign-board should indicate what is sold within.

2. *A good collection of books properly displayed.*—A depôt for purely religious works would fail; the demand is too limited. As large a variety as possible of books of a suitable character should therefore be brought together. This will lighten the expense and render a depôt worth keeping up, while otherwise the cost would be too great. Besides, persons coming merely for books on general subjects, are sometimes induced to purchase others of a religious nature.

Three classes of books should be kept on sale.

(1.) *Scriptures.*—Vernacular Scriptures can easily be obtained on commission sale from the Bible Societies. At large stations there is a demand for English Bibles, which may be sold at remunerative rates. One almirah, with glass front, might be appropriated to Bibles in English and the Vernacular.

(2.) *Publications like those of the Religious Tract Society.*—With the spread of English education, works in that language will be increasingly circulated. Success in sales will depend a good deal upon the selection. As a general rule, books for children are in greatest request, especially those with coloured illustrations.

The demand will vary according to the readers. Europeans and East Indians, are the principal pur-

chasers of books like the Saint's Rest. Educated natives prefer works like Self-Improvement, Histories of Greece, Rome, &c., Angus's Hand-book to the English Language, &c. Some Muhammadans acquainted with English will purchase, The Arab, Life of Muhammad; while Roman Catholics occasionally take the Life of Luther. All classes buy freely books for children.

It will be prudent, at first, to order only a limited number of each publication, till the demand is ascertained.

The Vernacular Publications of the Indian Tract Societies should also be kept on sale. Though the call for them may be very limited at present, with the greater variety of books and the progress of Missions, their circulation will increase.

(3.) *School Books.*—Works of this description sell freely. By requiring school children to purchase their books at the depôt, some sale would at once be secured; while it would tend to make the depôt known.

The Christian Vernacular Education Society supplies school books to Missionaries on commission sale, allowing 12½ per cent., or two Annas on the Rupee, discount.

3. *A fit person in charge.*—Care is necessary in the selection. Trustworthiness is the first requisite. In more cases than one, the person to whom books have been given for sale, has decamped with the proceeds. This, however, may be prevented by requiring the amount of the sales to be paid over weekly. Another safeguard is to count the books, give them in charge to the keeper, and hold him responsible. Activity and tact are other essentials. If the person in charge sits lazily chewing betel, and gruffly replies to any questions, he may sell very little. On the other hand, the writer has sometimes seen when a man came into a book-shop inquiring for a heathen book, that by showing him an attractive Christian work (especially one in poetry) and expatiating upon its excellencies,

he has been induced to become a purchaser. Zeal for God's glory would be the best impelling principle; but in most cases this cannot be looked for in a high degree. Even where it exists to some extent, the faculties of the person in charge will be greatly brightened and his activity increased, by making his remuneration depend, to a large extent, on the sales. At first it will be necessary to give him in addition a small fixed salary; but eventually the profits alone will suffice.

The person in charge of the depôt should in no case give books on credit, and should pay monthly, or oftener, to the Missionary the proceeds of sales, deducting his commission.

The strict observance of this rule is of vital importance. Its neglect will lead to dishonesty, both on the part of seller and buyers.

Accounts should be properly kept. All books received and sold should be entered. There should be a small pass book in addition, in which the Missionary should sign his initials, acknowledging the receipt of the proceeds of sales. Two pages in the Station Account Book should be allotted to the Book Shop,—one side containing entries of the value of books received, the other of sales. Stock should be taken annually. The Agent in charge should have all the books arranged, and a list of the stock made out. It is very desirable that the Missionary himself should give a quarter of an hour to counting one or two books to test the accuracy of the Return. A Catechist, or some other trustworthy person, might go over the whole stock.*

If the above rules are attended to *methodically*, very little time will be required, and all will go on smoothly. Some Missionaries may complain that they

* See "Notes on Formation of Auxiliary Tract Societies' Depositories" and "Notes on Religious Tract Society Depôts," published by the Religious Tract Society.

are so much engaged that they cannot attend to such things. It may be said in reply that others, with some of the largest and most flourishing Misson districts in India, do not raise the same objection. Habits of order make a vast difference in the amount of work a man can accomplish.

The persons who visit the book-shop will be the most intelligent and thoughtful among the people. It is very desirable that such should be introduced to the Missionary, at least where they show any disposition to inquire into Christianity. One important duty of the depôt-keeper should be to direct such men to the proper quarter.

In some Missions all Catechists are expected to sell Christian books. The Rev. N. Honiss, Tinnevelly, says:—

"Our Catechists now recognise the sale of books as a regular part of their duties. The number of books they sell is either a proof of their diligence, or an exposure of their negligence, but in all cases is a great help to the work of preaching. During the past six months, with God's blessing, we have sold 3,197 small volumes, all of which, with very few exceptions, contain some Scripture and more Scripture truths." *Madras C. M. Record*, November, 1864.

Were the above plan generally adopted, the circulation of Christian literature might soon be doubled.

Book-Agent.—Book-shops cannot succeed in rural districts. Still, a good deal may be done to promote sales by appointing a fit person to act as Publication Agent, as mentioned in a previous chapter. Catechists and others from out-stations coming to the Missionary may purchase to some extent. The Agent depending for support on other means and selling merely when at leisure, is no drain upon Mission funds.

Book-Hawkers.—This agency is more aggressive, and the principal towns in the district, can be visited. Markets and religious festivals, can also be attended.

In some cases native Christian widows and others too old to do hard work, have earned a little by sitting with a basket of books in a market or near a court-house, Even although they sell few books, this is greatly preferable to supporting them in idleness.

If possible, no money allowance should be given; liberal commission is greatly preferable. In many cases natives will live in idleness on a small salary, though they might double it by a little exertion. Sales would thus be very limited.

Native Booksellers and Book-Hawkers.—It has been mentioned how much more numerous such persons are than those employed by Missions. Every effort should, therefore, be made to circulate Christian publications through the regular native channels. Liberal discount should be allowed. English booksellers frequently obtain one-third. Not less should be given in India, if success is looked for.*

XVII. EFFORTS FOR FEMALES.

A volume is required to treat adequately of this very important branch of labour. Only a few scattered hints are given, as the reader may consult an admirable little work, "Female Missionaries in India," by Mrs. Weitbrecht.

THE MISSIONARY'S WIFE.

Proper Choice.—It is of the utmost consequence that the Missionary's wife should be of the right spirit. Even when surrounded by all the Christian privileges of England, the pious man who marries a worldly woman places himself in a condition of great danger. Woe betide him whose foes are of his own house. The

* The Missionary should read the Report on the Native Press in Bengal by the Rev. J. Long, (See List of Books); and the papers on Christian Literature in the various Conference Reports.

peril, however, is much greater in a heathen country, where, perhaps, the Missionary's wife is the only one from whom consolation and encouragement can be expected. Still, there have been a few instances in which Missionaries have followed the sad precedent, " The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." Probably the delusion has been cherished, " True, they are not decidedly pious, but they are well-disposed ; more advantages, it may be hoped, will bring about a change." Long experience has shewn the falsity of such expectations. It has often been remarked, that when either husband or wife, both being before worldly, is converted, in many cases the other is impressed. Not so, however, in the great majority of cases, when a professor of religion marries a person who is not pious. Then the reverse process usually takes place—the former is assimilated to the latter. The Missionary who choses a worldly partner, in general, either discharges his duties in a very perfunctory manner, or soon retires from the field.

The spirit of the Missionary's wife is important, not only on account of its bearing upon himself; but from its effect upon measures for benefiting the women of India. Little can be expected from unmarried female labourers. The Society for Promoting Female Education in the East is popularly known in this country as the "Bachelor's Aid." Pleasing, well educated Christian young ladies are sent out, who even before they master the language and can be of any real use, often marry. Where, as is not unfrequently the case, they are united to Missionaries, it is of much less consequence; but others marry officers of the army. Though the passage money is refunded in the latter case, yet this Sisyphean labour is disheartening.*

* A cynical Missionary proposes that no lady under fifty years of age should be sent out; but of course the vernacular could not be acquired.

The compiler has the highest admiration for the Society above-mentioned; and he feels deeply the vital importance of its aim. Remarks are made solely to render efforts as productive as possible.

From the circumstances of India, it may be fairly assumed that, for many years, the demand for really good wives will exceed the supply. Notwithstanding professions of zeal for female education on the part of young ladies, it may also be taken for granted, that past experience will be repeated.

In sober earnest, the compiler thinks that in few ways can the Committee do more to further their object than by putting young Missionaries, not yet provided for, in the way of obtaining wives of a right spirit, and in some measure acquainted with education. It is not necessary to enter into details. The Managers of the Female Education Society and the Secretaries of Missionary Societies might concert measures, if none already exist. *All* the wives of Missionaries* might, with the greatest advantage, pass through a short course of educational training before they leave England. An acquaintance would be formed which would be useful in after correspondence, and plans would be much better carried out.

Although a few unmarried female labourers have worked nobly, the compiler thinks that the great reliance must be upon the wives of Missionaries, at least for a long time to come. Both on this account, and from its bearing on his own work, the young Missionary, of all men on earth, should marry "only in the Lord." As it is utterly useless to remonstrate with a man deeply in love, the only safe course is to avoid entirely the company of one who would be an unsuitable match.

Domestic Affairs.—The Missionary's wife should

* The compiler has been told that all the students of the C. M College, Islington, attend a Normal School for a few weeks. This is an excellent plan.

remember that a tropical climate weakens the strength. At home she could do many things, while others were not left undone. In India this is impossible; a choice must be made. The question is, shall her time not taken up with her husband and children, be devoted to sewing, cooking, &c., or to efforts to benefit her native sisters? All the sewing, &c., necessary may be equally well done by a person earning a few pence a day, while the other is of priceless value, and if not attended to by the Missionary's wife, must be neglected. No woman of a true spirit will say that she must sew herself, because means will not allow a tailor to be employed. If necessary, she will economise in other ways rather than be deprived of such a privilege. By adopting the plans recommended in Chapter IV., very little time will be taken up with household affairs.

Study of the Language.—Usefulness will depend largely upon the acquisition of the Vernacular. The first year is of even more importance than in the case of the Missionary. As a rule, the care of a family and diminished strength, are some great drawbacks. Copious directions have already been given about study. It need only be added, that as her work will be nearly all oral, it is not necessary for the Missionary's wife to attend to many grammatical minutiæ and classical peculiarities. A thorough knowledge of the colloquial is the main point. She should be able to read and write; but the language should be picked up chiefly by the ear.

Duty to her Husband.—The Missionary's wife should make herself acquainted with every department of her husband's efforts, and take a deep interest in all his plans. To accompany him occasionally in his itinerating tours, will be of great benefit to health, and may be productive of much usefulness. Relying on God's promises, she should always cherish a hopeful spirit. When her husband returns from bazar preaching, per-

haps exclaiming in the bitterness of his soul, "Who hath believed our report?" let it be her part to comfort and animate him. Above all, let her seek that they may maintain close communion with God. Let this be the object of her most anxious solicitude.

Duty to her Children.—From the state of society in heathen countries, the children of Missionaries in India require still more attention from their mothers than at home. Heathen nurses and servants give way to the vilest language, and children left to them suffer grievously. Improvement in Native Christians proceeds only gradually. Great caution must, therefore, be exercised even with respect to them. Mrs. Mullens adopted the following plan :—

"In one respect she found her (boarding) school not a hindrance but a help. As her children began to require companionship and help, she sought it not among the usual run of Indian servants, from whom they learn so much that is evil, but amongst her girls. She was thus able to keep them from harm, and yet in confidence and without anxiety continue her labours in the School. The little service required was highly prized, because it furnished so many opportunities of intercourse with herself and of learning from her conversation the information on a thousand things which she was so ready to impart, and which was not called up by the ordinary routine of life in school."*

In the hot season it is difficult to amuse children within doors. Lacroix taught his children to make their own toys. His daughter says :—

"We never possessed a Noah's ark ; but we owned a fleet of paper boats, and had a whole menagery of birds and beasts, cut out in pasteboard by my father and painted by ourselves ; the great advantage of this plan being that it gave us employment, and enabled us to revel at will in the gorgeous colouring that children love. Instead of the dingy brown which is the prominent characteristic of animals in a true ark, our tigers were green, our lions blue, and our elephants a bright scarlet!"†

* Life of Lacroix, p. 480.
† Ibid, p. 335.

Prayer for Children.—The late Rev. J. M. Lechler, in a Paper read at the Ootacamund Conference, mentioned the following :—

"It is the practice of many Missionary families to set apart a short season on the Lord's day after morning worship, for special prayer on behalf of their own and other Missionaries' children. I would seize this opportunity to invite all the brethren present, and through them the whole army of labourers in our Mission field, to join in this most important exercise and privilege."*

Efforts for others.—Malcom says, that some Missionaries' wives, with no children, "have maintained a course of public usefulness not inferior to their masculine fellow-labourers." In other cases, exterior efforts must be determined by the measure of strength and the care required by the children. It has been mentioned in the chapter on health, that ladies are more liable to disease from their sedentary habits. Bodily weakness in some would be removed, rather than increased, by more active occupation. The late lamented Mrs. Mullens and numerous living examples, show how much may be done, while young families receive most careful attention. If the fine lady is avoided on the one hand, and the duties of the seamstress, housemaid, and cook on the other, it will be found that, after other claims are met, no inconsiderable portion of time may be devoted to Mission work.

MODES OF ACTION.—The Missionary's wife, even more than her husband, must aim at *acting through a few upon the many.* She should first consider, Upon whom is it most desirable to exert an influence? Foremost among these will be the wives of native agents; next those of the leading Native Christian laymen, and of promising heathen families. Two or three ways of doing good may be noticed.

Visiting.—Probably there may be some houses not

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* Report, p. 320. See the whole Paper.

far from the Mission premises. During morning or evening walks, they should occasionally be visited. Some of the last words of Mrs. Pierce were :—

"The women of India! How I wish to live for them! Doctor Butler, tell our Missionaries' wives to visit them—to go to their houses. What though they are dirty, and degraded, and unwilling;—they have souls—immortal souls! and we must reach *them, if India is to be saved*!"*

But visits should not be confined to the poor. As a rule, the Missionary's wife may visit the principal Native families and be well received, if, in compliance with the laws of Hindu etiquette, she gives due notice beforehand. A few pictures, or European curiosities, will render her company doubly acceptable.

Receiving Visits.—The wives of Native Agents should be encouraged frequently to come to the Mission house. Sometimes they should be invited to tea, and efforts made to interest them in benefiting their neighbours.

Mothers' Meetings.—This means of usefulness should, above all, be adopted. At a small expenditure of time, much good may be the result. The Rev. E. Porter says :—

"Let me also here recommend to our Christian female friends and co-operators in this good work, the importance of establishing Mothers' Meetings wherever practicable. At such Meetings, the great responsibilities of mothers, and the best method of training up their children in the fear of the Lord, should be especially brought to the attention of our Native Christian mothers. The awful results of neglecting the spiritual instruction and discipline of their families when young, should be placed prominently before them, and on the other hand illustrations of the happy effects of the contrary mode of procedure. Special prayer should also be offered for the conversion of particular children on such occasions, and thus the spiritual interest in the eternal welfare of their neighbours' families should be awakened and increased."*

* Punjab Conference Report, p. 121.

† Ootacamund Report, p. 244.

In addition to the Scriptures, Phulmani and Karuna, The Mother at Home, and the Mother's Magazine, &c., will furnish materials for conversation.

Intercourse during Tours.—The wives of Missionaries who accompany their husbands on preaching tours may find valuable opportunities for reaching Native females. The Rev. J. Fuchs, Benares, writes:—

"Another circumstance worth mentioning on account of its novelty was that of the women coming to Mrs. Fuchs. The first day she accosted some that were passing by who after a little hesitation came up to her and sat down on a carpet, when Mrs. Fuchs commenced to converse with them on different subjects, which they could understand, and showed them Bible pictures. These women returning to the village made it known, what they had seen and heard, whereupon the women, that and the next day, came in large numbers from 20 to 30 at a time, and the following day three or four, but from morning till evening, and some came every day. They spoke without reserve of their household affairs, their children, and also of their sorrows and trials. One in particular spoke of her inconsolable grief of having lost all her children, having only one grand-child remaining. She and the other women present were very much struck by hearing that the true God, whom the Christians worship, was near to them, that in prayer they could tell him all their griefs, and after this life were permitted to live with him, when he would wipe off their tears from their eyes, set them free for ever from all sufferings, and re-unite them with those whom they loved on earth. This was a thing, they said, they had never heard of, and confessed that they lived without hope in the world."

Female Education.

Day Schools.—It has already been mentioned, that in Tinnevelly Christian girls often attend school with their brothers. This is an excellent arrangement. The practice is adopted, in a few cases, even by Hindus and Muhammadans. As a rule, however, there must be separate schools for non-Christian girls.

Some years ago there were numerous day schools for the children of the poor, who received a certain allow-

ance for attending. They have now been generally given up. The girls remained only a short time, and attended very irregularly; hence they soon forgot all that they had learned. So far as day schools are concerned, efforts are now chiefly directed to getting up schools for the children of the middle classes, who form the bulk of the population, and are able to keep their children long enough at school to be really profited. The influence of the pupils in after life is also much greater. So far from requiring to be paid, in a few schools fees have been levied with success. Schools of this class may be carried on in some places to a great extent.

Boarding Schools.—Few forms of Mission agency have been more blessed. If there is one at the station, it should receive much care. Two or three points may be noticed.

1. *Very young children should not be admitted.*—As funds are limited, they should be turned to the best account. If girls are received when only six or seven years of age, the expense is nearly doubled, while the advantage is inadequate. Children, it is true, should not be too old, or they will not learn; on the other hand, little girls should be with their parents. Thus nearly twice as many children may be educated at the same outlay.

2. *The girls should be trained to household work.*—As a general rule, this is attended to; but there are exceptional cases. The compiler was told of a man, who married a boarding school-girl, turning his wife out of doors because she could not cook. A suitable matron should be appointed to the school; but servants should not be employed—the elder girls should do all the work. Some Missionaries have adopted the plan of requiring specimens of skill in making curries. If the girls are unaccustomed to work, they get lazy and proud; when married, servants must be employed, perhaps at an expense which cannot be borne.

3. *Children likely to occupy influential positions should be selected.*—Simply as a work of charity, the poor might seem to deserve the preference; but this is not the object. Respectable men will not marry boarding school girls of low origin, as their disreputable relatives think they have a claim to prey upon them. It works badly to marry an educated girl to an uneducated man in humble life. Besides, the good she can do is comparatively limited. Hence the selection recommended. Efforts should be made to induce the parents to bear part of the expense. A commencement might be made by requiring them to provide clothes.

4. *Instruction should be mainly in the Vernacular.*—In some cases Missionaries' wives, because they have not mastered the native language themselves, have taught the children English. As a rule, only a mere smattering can be acquired; it is not kept up in future life, and is gradually forgotten except a few phrases. Sometimes girls are taught English hymns, of the meaning of which they have no conception. Five words with the understanding are better than ten thousand in an unknown tongue. Let the children rather be taught poetry in their own language.

Some wish to teach a little English on the ground that it brightens the mental faculties. In most instances, where this is done, it should be only as French is taught at home—the great bulk of the education should be in the native language of the pupils.

There are, cases, however, where an effort may made to communicate a tolerably good knowledge of English. At the Presidency towns the daughters of native gentlemen and the future wives of Mission Agents of superior grades, should possess this advantage.

Zenana Schools.—Dr. Mullens gives the following hints :—

1. In these Zenana Schools, the old system of drawing children and scholars to a Missionary, is entirely given up; the

teacher goes to her scholars. Public schools for girls and women are greatly opposed to the ideas of respectable Hindus.

2. Female education is of English origin, and is therefore most obnoxious to the Old School of Natives. This new sphere must therefore be sought amongst the families of educated men, or men who have at least accepted *some* enlightenment.

3. From the nature of the case, all gentlemen are excluded from these Missions. They are the work of ladies alone. This work must be done quietly; Zenanas are not to be asked about, and when anything is published, names and places should be carefully kept back. In seeking them out, enquiry should be made privately of individuals. Though small at first, the work will grow, through the information given by ladies to one another.

4. Caution may well be used at first, as to Christian instruction; *Caution without Compromise.* It is TRUE wisdom to disarm prejudice by kind acts, by shewing interest in a family; and, as opportunity arises, as questions are asked, truth may more fully be declared, and books more decided, introduced.

5. As things advance, it may be convenient to induce several families near together to join in a school in one house. A Native female teacher should instruct regularly, and, if possible, *two* ladies should visit together, or a lady and the Native teacher.

6. If possible, payment should be required from the outset for work and other materials; also, if practicable, for the teacher who does the mechanical part of the work.

7. It is *all-important* that the ladies who visit, should speak the Native language. They may do much good by conversation alone. Visiting *as teachers,* they get rid of all ordinary visiting topics, and can give their whole time and thought to topics which give practical instruction." *

In some districts where Missions have recently been commenced, it is impossible to obtain Christian female teachers. The Rev. J. F. Ullmann thus gives the result of his experience about Etawah :—

"1. It is easier to start a Zenana School in a village than in a large town. Prejudice is not so strong in the former, and

* Punjab Conference Report, pp. 66,67. See the whole paper and the discussion.

the system of caste and *pardahnashini** not so strictly kept there as in a city.

2. Villages or towns which have Government Schools are the most likely places to meet with success. People there have got accustomed to seeing their boys instructed, and parents and brothers become consequently more willing to have also their daughters or sisters taught, than in villages where all is entirely new.

3. I find that *female* teachers are not so desirable as *male* teachers. This applies of course only to newly established schools of the kind that I speak of. Females here have not only no idea whatever of teaching or keeping order, but they have also no influence among their own people, and their natural timidity, fostered by caste and *pardahnashini*, makes them unfit for arranging any thing like a school and for teaching in it. Again, Natives (I mean Hindus and Mohamedans) do not like to be taught by females; and lastly, though not least, is the fact that these females who are willing to teach are generally widows or forsaken wives, who, though even of high caste, have as a class generally not a good reputation. Whether they are rightly or wrongly suspected, parents do not like to have such women teach their children.

4. The best teachers for Zenana Schools in my opinion are *aged* Pundits or indigenous teachers. Whenever I can, I take the Purohit of the place or some other Brahman who has the confidence of the people. They are even admitted into Zenanas, and if they are willing to conduct a Zenana School, (and a fixed salary is always a powerful lever with them) and are able to do it, they may soon have a thriving one.

5. I find it necessary to have a certain number of schools with their teachers placed under a superintending Pundit, who visits them regularly, sees what he can do to enlarge them, encourages the teachers, supplies them with the necessary boards and books, and reports to me all that he has seen.

6. The Missionary's wife, or the wife of a native Christian (if possible not one who was originally of a low caste) in whom you have confidence, are to examine every school and Zenana from time to time. This however must not be too often, particularly at the commencement of a new school, else the people will be intimidated and become suspicious.

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* Not allowing women to appear in public.

7. In cities the house for the school should be in the centre of wards inhabited by Brahmans or Kaisths, &c , so that children have not far to go to reach it. The house should *not* occupy a prominent position.

8. I believe it does good to give the children occasionally a little treat. Sweetmeats or other eatables must be procured by the teachers – if you like in your presence – but of course paid for by us. Little presents of dolls or toys, &c., will do wonders in attaching them to the school. This must of course not be too frequent, else it would be introducing the pay system in a different form.

9. To introduce any thing like strict order and regularity is at first out of the question. I have hitherto been quite contented, if upon some examination from time to time I find that the girls have made *some* progress.

10. I keep *no* Register book in the school. If I want to drive a girl from the school I need only ask her name and write it down. Their suspicion is easily roused and we must therefore be careful.

11. No male visitor or examiner is ever admitted into a Zenana School. I consider this indispensably necessary in order to secure success. Let it be known every where that this is the case.

12. I have one or two superintending pundits continually on the move, visiting the schools which have been established and looking out for places where new ones might be started. I find it now not at all difficult to commence a new school. If an aged pundit presents himself and promises to start one in his village or town, I give him at once a few reading and writing boards, and a *tat* for the girls to sit on. These few materials are to him and others a sure sign, that a school is really to be commenced, and that he is employed by me. I promise to pay him for any number of girls below 16, 4 Rupees ; if they reach the number 15 he receives 5 Rupees, if 20, 6 Rupees ; and so on, 1 Rupee for every 5 girls. I may have reason to alter this scale by and by, but at present I see it works well.

13. In some schools it may be necessary to keep an aged woman as a servant to fetch the little girls in the morning, and to take them to their homes when school is over." *

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* Missionary Notes and Queries for 1864, pp. 91-3.

Papers on Female Education in the Ootacamund and the Punjab Conference Reports, and Robinson's "Daughters of India," should be consulted.

Bible Women.

This Agency has been tried in some places with an encouraging degree of success. The difficulty is to get women for the work, "worth their salt."

XVIII. INTERCOURSE WITH EUROPEANS.

With Missionaries of the same Society.

Harmony.—When it is considered that even Paul and Barnabas had such sharp contention about Mission arrangements that they parted company, it will not appear strange that occasionally there are divisions among Missionaries. Ziegenbalg and Plutscho, the first Protestant Missionaries to India, seem to have disagreed, which led to the return to Europe of the latter.* There are a few Missionaries who keep every one around them in hot water; they quarrel with their brethren, they quarrel with Native Agents. Missionaries are sometimes isolated, surrounded only by natives whom they are accustomed to command. Such men often ill brook whatever they conceive to be opposition. Cases have occurred in which brethren who advocated adherence to regular business forms have been treated as if they offered personal insults. It is very humiliating that men, placed as soldiers of Christ in the fore-front of the battle, should sometimes, instead of fighting for their great Captain, be wrangling among themselves. One of the most painful duties of Home Secretaries and Committees is, at times, to endeavour to restore harmony among Missionaries.

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* Tranquebar Mission, p. 117.

Swan has the following remarks :—

"Missionaries associated together in the honorable and arduous work of evangelising the heathen, have a strong, a sacred bond of union; and this bond, it might be supposed, can in no case be in danger of being broken. Those who have made accurate observations on human nature, however, will not find it difficult to believe that even Missionaries may 'fall out by the way;' and that much wisdom and grace are necessary to preserve, in all its integrity and beauty, the golden chain of love which constitutes a Missionary bond. That there have been and are so many edifying instances of this cordial union and co-operation, is not to be regarded as matter of course, but to be ascribed to the influence of that elevated Christian principle, and that spirit of consecration to the advancement of the common cause, which make those who occupy the same field of labour smother every germ of dissension, and have taught each to look, not upon his own things but the things of others.

"When a number of individuals are brought together, previously unacquainted with each other, perhaps natives of different countries, of different tastes, habits, and natural tempers; and differing not less, it may be, in point of learning and talent; do not these diversities form so many points of resistance to a close and cordial union? They have now to act together in a great and responsible work, in which each has an undoubted right to judge for himself. It will therefore soon be discovered that there is among them, in many things, a difference of judgment. Some surpass others in natural and acquired endowments—some will be more active and forward, others more passive and yielding—some fond of study, others more inclined to business and active labour—some with a talent for managing, and others ever jealous of their brother's superiority. It is more than can be expected that in all things they should think and feel alike. The same subject will appear in different lights to different minds; and now is discovered the difficulty of acting in harmonious oneness of spirit. Even supposing passion and selfishness to have no place among them, how can they possibly avoid occasions of offence? Pursue what plan they may, they must sometimes act in opposition to the views and impressions of duty of some individual of their number. Not to mention peculiarities of natural disposition found in

some of the best of men, which render it impossible for others to live and act with them, but on the terms of submitting to endure much from them, and habitually exercising forbearance towards them. To maintain all the warmth and cordiality of Christian feeling towards one another, among the members of a Society so constituted, requires no small share of grace. The peculiarity of their situation greatly increases the difficulty. Nothing in a Christian country is exactly parallel to it. At home, Ministers and private Christians, when they combine their energies for the promotion of any common object, can select such individuals as possess congenial minds, and all other requisites for harmonious co-operation. And when in any case such societies of men, or any individual connected with them, may find it difficult, or uncomfortable, or unprofitable, to continue together, the fraternity breaks up, or the individual withdraws. But not so with Missionaries. They have no power of chosing; they cannot separate.

"Let the candidate for this arduous office, then, not suffer his glowing imagination to carry him away with the prospect of the exalted happiness he must enjoy in having for his associates in labour, and for the companions of his selected hours, men whose hearts have been warmed like his own with the Missionary flame; men with whom his every pulse beats in unison for the extension of the Saviour's kingdom among men, and who, like himself, have left all to follow Christ. Let him not delude himself with this romantic view of the Missionary life. It may be his happy lot to be united with brethren not more respected and honored for their work's sake, than as bosom friends. He may live and labour with them with so much comfort, confidence, and unity of spirit, as to leave him in these respects nothing more to wish; nor am I to be understood as intimating that such unions are rare; but this hypothetical enjoyment must not be suffered to enter, as an important item, into the calculation of one, who is counting the cost of becoming a Missionary. The estimate ought to be made on the supposition, that there will arise from this quarter many temptations, many sorrows, many hinderances, many humiliations; and if the estimate be so made, he will not need to add,—many bitter disappointments. When he has thus prepared for the worst, if his expectations of peace and comfort are exceeded, his enjoyment will be so much the greater. He will learn better how to appreciate the blessing, and to improve it accordingly.

"It was the wise resolution of a distinguished friend of Missions, "NEVER TO BE OFFENDED," whatever treatment he might meet with in the course of that undertaking. Let this resolution be that of all Missionaries. Let them never take offence at the treatment they meet with from friends or foes. The disposition to take offence where none is intended, is despicable and hurtful in the extreme to all parties. When the conduct of any one is such, that we have reason to believe he had the design and wish to hurt us; let us disappoint him by still resolving not to be offended. Let us overcome evil with good, and heap coals of fire upon the heads of our cruel enemies or unkind friends; and who can tell but this, by the blessing of God, may melt and soften them, change their enmity into love, and their intended injury into real blessing, both to us and to themselves.

"Let it not be thought from the strain of these remarks, that Missionary stations present nothing but internal dissension, alienation of affection, and mutual dissatisfaction among the members; or that they hang together and keep up a show of affection, interchanging heartless civilities, and submitting to a constrained and unavoidable intercourse as if they were cordially united, while there is at bottom nothing but coldness and indifference. No! I am persuaded that, so far from this being the case, there is in most of the existing Missions the most happy cordiality, and the best mutual confidence and friendship in exercise among the Missionary families. But this by no means disproves the justice of the above remarks. The fact that peace and love reign in Missionary settlements, rather argues, that those devoted men have so fully entered into the spirit of their work, and that *grace has* so *abounded* toward them, that they have been enabled to overcome these peculiar temptations; and so to triumph over the disadvantages of their outward circumstances, that every evil passion, and every unchristian feeling are laid to rest; that in their social capacity all bitterness and clamour, and evil speaking and *evil thinking* are consumed in the celestial flame of love. 'Love suffereth long, &c. This is the oil that makes all the parts of the moral machine move smoothly, and perform its work without noise and without weariness, to the glory of God and the good of men."*

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* Swan's Letters on Missions, pp. 59—69. Abridged.

Complaints about personal matters should not, if possible, be sent to Home Committees. Dr. Winslow says :—

"It will be as if in a family of children, instead of being taught to settle their little differences among themselves, with kind feelings, they be allowed to criminate each other before their parents, and each strive to make his own appear the better cause ; and when thwarted in any thing to say, 'I'll go and tell mamma.'"*

The late Bishop Wilson gave the following advice to his Chaplains :—

"The Bishop suggests that he has generally found that a series of written notes and expostulations, aggravates a misunderstanding. He rather recommends any clergyman, who fears that a misunderstanding may arise, to call at once in a friendly manner on the party concerned, and not let a dispute be generated at all. It is the second word or letter that makes the quarrel."

This course, with mutual prayer, will, in nearly every case, remove the difference and bring about a cordial understanding,

Any ill-feeling among Missionaries has a most injurious effect upon their work. The Native agents detect it immediately. One of the worst features of Hindus is their tendency to ingratiate themselves with one person by fostering his aversion to a supposed enemy. The Spirit of God is grieved and departs. No real good is done.

But not only should mere harmony be preserved. There should be what Stoddard describes as "the coalescing of heart with heart—the kind tender outgoing of soul toward each other—which is extremely desirable and almost necessary in the work of the Lord." In the last days of Judson, it is said that

* Hints on Missions, p. 103.

brotherly love was a subject which occupied a large share of his attention :—

" He remarked that he had always felt more or less of an affectionate interest in his brethren as brethren—and some of them he had loved very dearly for their personal qualities ; but he was now aware that he had never placed his standard of love high enough. Onr attachment to them should be of the most ardent and exalted character ; it would be so in heaven and we lost immeasurably by not beginning now. 'As I have loved you, so ought ye also to love one another,' was a precept continually in his mind ; and he would often murmur, as though unconsciously, 'As I have loved you'—'as I have loved you,'—then burst out with this exclamation, 'Oh the love of Christ,' the love of Christ !"*

Division of Labour.—This has many advantages. One of them is, that it tends powerfully to remove occasions of discord. Again, when several Missionaries are labouring together, each may take the department most to his taste, and for which he is best qualified. It has also a happy effect in calling forth individual energy. "Every body's business is nobody's business.", Malcom thus points other benefits :—

" Besides the advantages on the spot of such a distribution of duties, it would have a happy effect at home in showing the Churches the actual state and operations of their phalanx abroad. They wonld see what branches of the work most needed reinforcement. They would better understand what result could be expected in each particular department. They would particularly see what proportion of labour is made to bear on the immediate conversion of souls, and the whole operation of the Missionary enterprise would stand transparent and self-explained."

Division of labour, in its fullest extent, is only practicable at large stations with several Missionaries. Still, the spirit is observed when, in a rural district, a Missionary has a certain field allotted to him.

Periodical Meetings.—It is the practice in many

* Memoir, Vol. II. p. 281.

Missions where two or more families reside within convenient distances, to meet weekly at each other's houses in rotation, to drink tea, consult on Mission matters, and supplicate the Divine blessing. Many important advantages result from this plan, which ought to be universally adopted. Yates thus describes his experience :—

"On the 14th March, the writer drank tea and spent the evening with him (Rev. W. H. Pearce,) according to usual custom. For about twenty years, it had been their practice to spend Saturday evening together in reading the Scriptures and prayer, sometimes at the house of one, and sometimes of the other. And certainly there were no hours in their life on which they could look back with greater pleasure than these, and none which gave so high a relish to their friendship, and so deep an attachment to each other."

Most of the Jaffna Missionaries of the American Board live too far apart to meet weekly, but not too far to assemble monthly. Hence they spend the day together on the first Monday of each month, observed as a season of special prayer for Missions.

The American Missionaries in South India, and probably some other Missions, circulate among themselves letters of interest received by any of their number. All are considered to form one large family.

Mission Committees.—Examples are to be found of all possible varieties of Mission government. Some men, intensely jealous of what they consider their independence, have no intercourse with their brethren, and "do what is right in their own eyes;" others are placed almost entirely under the control of one individual; but Committees, variously constituted, form the prevailing organization. Though each form of government has its advantages and disadvantages, Committees on the whole seem far the best. In one or two Missions only a few senior Missionaries constitute the Committee. This is bad. They are apt to be too conservative. In others, every European Mission-

ary has a vote from the day he lands. This also is to be condemned. The youngest Missionary may be allowed to be present; but under ordinary circumstances he should have no *vote* till he has passed in the language. By the wise rule of the C. M. S. previously mentioned, he cannot have charge of a station till he has mastered the Vernacular. A man is not fit to legislate about Mission work till he knows something of the people. The advantages of the self-governing system of the Missions of the American Board are thus pointed out by Dr. Anderson :—

"This makes each Mission a depository of experience of great value, and forms a permanent, practical, working body, into which succeeding Missionaries are received, and to which they naturally conform. It thus operates as a check upon inexperience and one-sidedness, and those excessive developments of individuality which never fail to appear where motives are stimulating and complex, and numbers are working independently for the accomplishment of a great and many-sided work."*

The following extract from the life of Lacroix will show the difficulties connected with Committees and how they may best be obviated :—

"With many interests involved, great varieties of temper and disposition, personal prejudices as well as personal friendships, the weakness of human nature as well as its sanctified consecration, it is only to be expected that great differences of opinion will arise even among brethren, and that on the part of some, controversies will at times wax very warm. In some cases when a narrow judgment and limited knowledge are united to great firmness of disposition, it is peculiarly difficult to obtain an amicable decision in disputed matters, or to prevent the ruin of useful schemes for the great object of maintaining peace. Well has it been said that an obstinately conscientious man may be the ruin of any Mission. Or again, where an ill-controlled temper is exhibited, or there exists that unpleasant, cross-grained disposition which most delights in being in a state of antagonism with surrounding opinion, it is very hard to keep

* Memorial Volume, p. 28.

the tempers of others even, and to maintain a clear, unsullied judgment that looks only to the merits of the question in hand.

" In all these associations Mr. Lacroix was a coadjutor of high value. Wise in judgment, taking a broad view of important questions, and able to illustrate them by the teachings of an extended experience, his opinions were formed on a sound basis, and were of unusual value. Of a most genial disposition, full of generous emotions towards others, most considerate of the feelings of others, exceedingly courteous in expressing his views, especially when they differed from those around him, and never swayed by the infirmities of temper, or the petty prejudices which not unfrequently guide the action of little minds, he was sure to be found upon the side of peace, conciliation, and generous regard for all whose judgment honestly differed from his own. He was, therefore, the most delightful of colleagues; and his presence and advice were constantly sought on committees and sub-committees of all kinds. You were certain to get a candid opinion, freely but kindly given; no one was afraid to differ from it, or courteously examine it; and all were sure that with his help, it would never be difficult to arrive at some pointed and definite conclusion. His 'moderation' here was 'known unto all men,' and by all men was most highly esteemed.

" But while so courteous, candid, and generous in his manner of discussing difficult matters, and willing to give in on minor points for the sake of peace, he was exceedingly firm where great principles were at stake, and was a bulwark to others who, like himself, desired to maintain those principles against all who would selfishly set them aside. Apart from minor illustrations of this fact, there were two occasions during his missionary life on which he was called to put forth his full strength; and to maintain the rights and rules of the Society against men who, for their own ends, would have broken through laws which they had promised ever to obey. In one case the discussion was carried over a long period; in another it was very hot; and on a single occasion the Committee sat from noon of one day till sunrise the following morning. But he and the brethren who sided with him remained firm, and would not permit the interests of the Society to be sacrificed; and in both cases resisted the attempt with success."*

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* Memoirs, pp. 374-6.

It is highly desirable to interest *laymen* in Mission work. Care, however, must be exercised in appointing them members of Committees. In some cases, even truly Christian men have crude, narrow views on Mission work. The advice of intelligent observers, not directly engaged themselves, is often very valuable and should be carefully weighed. Still, they should not be able to control modes of operation, especially in opposition to Missionaries.

Relations with Missionaries of other Societies.

On the whole, denominational quarrels in India are rare and exceptional. It is generally felt that questions about Church government and the like, dwindle into insignificance before Hinduism and the system of the False Prophet. Painful experience has also repeatedly shown, that such disputes do not bring any *real gain on the whole.* Native agents, from inferior advantages and remains of the "old man," in general enter far more violently into sectarian squabbles than the Missionaries themselves. The time and energy, which, if rightly directed, might have been instrumental in winning many souls to Jesus from among the heathen, are wasted in strife among brethren. The Memoirs of Lacroix will afford an illustration:—

"Mr. Trawin's first Catechist, who had joined him in the early instruction of the converts of these southern villages had become a Baptist; and after leaving the mission, took advantage of his acquaintance with the converts, to argue with them on his peculiar views. A few of the unsettled men, who were looking for personal advantage from their intercourse with Missionaries, sided with him, and invited a Missionary to come among them. Without hesitation he granted their request, and built this very year two chapels within a short distance of the first chapel at Rammakalchoke. Mr. Lacroix, who throughout his life is known to have been one of the most liberal Missionaries in the heathen world, remonstrated in strong terms against this injudicious interference with converts so young in knowledge and in faith. 'Sir,' said his opponent, 'truth is free: let these

people judge for themselves.' He replied, 'Certainly truth is free; but what means have they for forming an independent judgment on a question on which learned and sound Christians take opposite views; and have they not something more important pressing upon them? while they are at present so ignorant of the history, doctrines, moral truths, and holy examples of the Word of God.' He knew, beside, what has since been seen fifty times in the history of Christian Missions, that the very men who pretended to change their church, because on minor points they had attained to more scriptural views than their brethren, were unsatisfactory characters, and were only making their profession a stepping-stone to some personal gain. In proof of this fact it may be mentioned, that one of the first of these proselytes, baptized on his own profession by Mr. Trawin, and now declaring himself a Baptist, subsequently joined the Propagation Society; then became a Roman Catholic; next joined the Mormons; and finally sought re-admission into the fold from which he first wandered. The remonstrance had no effect, and soon a controversy was commenced in almost every village where the early converts dwelt. This was all the more painful, because it was confined almost exclusively to the inferior topic of the modes of baptism. There was not much ground for discussion respecting its subjects, while nearly all had been baptized as adults, on personal profession of their faith, and generally after a probation much longer than that which the apostles appointed to the Christians whom they baptised. For a time the discussion grew warm. Several of the Christians left the London Mission, and joined the new station established on their behalf. The early reports of the Mission exhibit strongly the character of the men who founded it. They gave to their minister little satisfaction and much trouble; some left him because they found nothing was to be gained; some apostatised and rejoined the heathen. The reports say: 'The majority are worldly-minded;' and 'many are guilty of unchristian conduct.' How could it well be otherwise?"*

The following remarks are made with regard to the conduct of Lacroix himself:—

"It was a striking feature of his Christian character, prominent during his entire missionary life, that he loved all true

* Memoirs, pp. 83-5.

disciples of the Lord Jesus to whatever church they belonged. Holding in the firmest manner by the essential doctrines of evangelical religion, settled in his attachment to the Presbyterian form of Church Government, in which he had been trained, and ever anxious in his pastoral life to secure the advancement of pure and undefiled religion amongst the Native converts, he never made a single effort to detach the converts of other missions to his own, and always discountenanced such proceedings in his catechists and church members. Others attacked his people and led them away captive, but he never retaliated, believing that such conduct was opposed to Scripture teaching, and a lasting injury to the converts themselves."*

Home Committees and the great majority of Missionaries are agreed that it is miserable, short-sighted policy to spend strength in seeking to gain over Native Christians from one denomination to another; while the heathen, so far, are left to perish. As a rule, any attempts of the kind are confined to a very few men of a strong sectarian spirit, and are frowned upon by their own brethren. It has already been noticed that one of the worst consequences of disputes among Missionaries, is the effect upon Native Agents. Converts in India, unacquainted with denominational struggles at home, if properly trained, will exhibit a fraternal disposition towards all bearing the Christian name. On the other hand, if Native Agents imbibe a sectarian spirit from a Missionary, they will carry it to a far greater length. Many of them will engage with much more zeal in endeavouring to wile over converts from other Missions than in preaching Christ to the heathen. No real blessing will attend such attempts. The general effect is to make each body of converts more confirmed in their denominational views; but even when persons come over, much larger accessions, by the same expenditure of effort, might have been made from the heathen.

The young Missionary in India is earnestly recom-

* Memoirs, pp. 117,8.

mended to forget, as far as possible, denominational questions at home, and to rate disputes about church government and similar minor points at their proper value. Let his spirit be, "Grace be with all them that love our Lord Jesus Christ in sincerity." So far as other Societies are concerned, let him imitate the desire of Paul to "preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand." While he cherishes such feelings himself, let him also strenuously endeavour to lead his Native Agents to follow the course pursued by Mr. Lacroix.

For the preservation of harmony and discipline, a few rules may be laid down. They are chiefly abridged from a paper by the Rev. G. U. Pope, read at the Ootacamund Conference.

1. *When the Missionaries of one Society are in possession of a field of labour, other Societies should not (as a general rule) enter it without their cordial* CONSENT. Large tracts are still unoccupied, and the last comers should surely be the pioneers. The tendency to commence isolated stations, instead of concentrating effort as in Tinnevelly, has been very prejudicial to Missions.

The great cities are regarded as common property. When a Missionary Society has one station in any district, and is unable or unwilling to extend its Mission there; and meanwhile another Society is able and willing to extend its operations so as to bring the whole field under cultivation, *the former Society might with propriety transfer such station to the other.* In such cases it will not do (to use a homely phrase) for one Society to act the part of "the dog in the manger;" to insist upon prior occupancy, when this is not followed by efficient and adequate working.

2. *There should be as far as practicable a division of Mission fields.* This has been acted upon to a considerable extent. Dr. Caldwell mentions that when

the Missionaries of the S. P. G. and American Board could not fix a boundary line on the confines of their districts, both agreed that neither Society should be at liberty to establish a school or a congregation within a mile of any place where the other Society already had either.*

3. *A Missionary should not seek for proselytes, nor allow his Catechists to do so (this is of vast importance) from the congregations of other Protestant Evangelical Missionaries.*

4. *When disputes arise between Native Agents of different Societies, the European Missionaries should at once endeavour to come to an understanding.* The wise course taken by Abram when the herdmen quarrelled should be pursued. In most cases a satisfactory settlement will easily be arrived at. If not, let the matter be referred to the arbitration of mutual friends.

5. *When members of another communion, and especially Mission Agents, come voluntarily expressing a wish to be received, let there be in all cases a careful investigation.* It is not uncommon for Native Christians, when subjected to church discipline for improper conduct, to change, at the same time, their views on denominational questions, and to seek connection with other Missions. In 1841, the Calcutta Missionary Conference passed the following resolution :—

"In consequence of certain glaring cases which have been reported to the Conference, the members have unanimously resolved for themselves, and earnestly recommend to all their brethren in the Missionary field, scrupulously to abstain from engaging in the work, as teachers, catechists, or otherwise, any individual who has been discharged for ill conduct by another Missionary, without previous inquiry, and full proof of contrition and penitence. And further, that it is most injurious to the cause of Christ, to receive, without previous investigation, any

* Tinnevelly Missions, p. 18.

professing Christians that have been members of another communion."*

For additional remarks under this head, see the Essay on Inter-Mission Discipline in the Punjab Conference Report.

Efforts for Europeans.

In most of the cities of India there are some Europeans, and a still larger number of persons of European descent. Many of the principal stations are provided with Chaplains, or with Ministers belonging to the Additional Clergy Society. Others, however, are either only visited occasionally, or are totally deprived of any such benefit. Some Missionaries, occupying cities, engage in English services. They perhaps consider themselves bound as they "have opportunity to do good unto all men," especially, to their "kinsmen according to the flesh." The compiler is very far from asserting that in *all cases* this is wrong. Under certain circumstances it may be a duty. The object is to caution the *young* Missionary from rashly engaging in English work. In this way, many a labourer has been crippled for life, so far as work among the heathen is concerned. There are some men who have such a good opinion of themselves that, to use an Americanism, they think they can "manage all creation and a little besides." Most ordinary Missionaries, however, on due reflection will probably consider that their own immediate work demands their utmost energies, that on the whole they will do much more good by concentrating their efforts. Malcom says that, "A young man who has practised little or none in his own country will find regular weekly services consume too much time and strength. If he deals in undigested crudities, his little audience will fall off, or no good

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* Quoted in the life of Lacroix, p. 127.

will result." At the Punjab Conference the following acknowledgment was made :—

" On the Sabbath many of us conduct English services ; for which we must make some preparation. Very little time if any, is left for the preparation of our discourses for the Native congregations. The consequence is, that our sermons are frequently cold and pointless—without power and without effect."*

Buyers thus disposes of the argument, that by English preaching Europeans are interested in Mission work and funds obtained :—

" It is true, a Missionary by sacrificing one half of his time to English preaching and English society, may raise a few hundred rupees a year towards such objects ; but are these funds worth the time and attention thus applied ? By this alienation of time and thoughts from direct native work, his qualifications for that work are proportionally diminished. He requires to live and breathe in a Native atmosphere, before the language and thoughts of the people can become as it were naturalised to him so as to give him that access to their hearts which he wishes to obtain."†

Still, it is admitted that a Missionary should do as much as he can for Europeans without prejudice to his own proper work. Some modes may be stated.

1. *If circumstances admit of it, let every effort be used to obtain a Minister for the European community.* When the number at the station itself will not justify the expense, in some cases by periodical visits neighbouring stations may be interested, and sufficient funds raised. This is the best course.

2. *Let European Christians be encouraged to meet together every Sunday for public worship.* The fittest person should be invited to preside, and good appropriate printed sermons should be supplied. One of the most profitable services the compiler ever attended in India was at an out-station, in one of the

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* Report, p. 162.

† Letters on India, p. 71.

small churches built by Sir R. Montgomery in the Punjab. The number present did not exceed twelve; prayers and a sermon were read by a layman. One evening a month, the Missionary might, if necessary, preach and administer the communion.

3. *Weekly meetings for social intercourse, reading of the Scriptures, and prayer, should be established.*—Such already exist in many parts of India and have been found highly useful. They will be refreshing to the Missionary's own soul, and little or no time will be occupied in preparation. Persons of somewhat similar standing in life, if practicable, should meet by themselves. Intercourse will then be more free. However, where the Christian Society is very limited, this division cannot take place. Meetings may be held in turn, if convenient, at the houses of the members.

4. *The sick should be visited.*

Xavier's Counsels.—The following are abridged from letters in Venn's Memoir:—

"In the presence of a Portuguese, take good care not to reprove or condemn the Native Christians. On the contrary, defend them, praise them, apologise for them on every occasion. Point out to their detractors how short a time it is since they embraced the faith; that they are still in infancy; that if one considers how many helps to a Christian life are wanting to them, how many obstacles are opposed to their Christian advancement—far from being surprised at the defects of so rude a nation, one can only wonder that they are not worse.

"Use every means to live on good terms with the Portuguese Governors. Manage so that it may never be perceived that there is the slightest misunderstanding between you and them. Be equally careful to conciliate the goodwill of all the Portuguese by avoiding every collision, repay by kindness, by prudence, and by love, those who appear incensed against you. Make them feel, in spite of themselves, that you love them. By this means you will restrain them, and they will not dare to make an open rupture with you."

"Let your conversation with the Portuguese turn upon spiritual subjects....If you speak to them of nothing but these matters, one of two things will happen; either they will court your society because it interests them, and so they will profit by it; or they will avoid it because it wearies them, and so they will not rob you of the hours set apart for your spiritual duties." pp. 29,131.

The Essays in Lay Co-operation, in the Punjab Report, should be examined.

Home Correspondence.

Letters to Secretaries.—The interest of the Church in Missions can be sustained only by full and graphic accounts of what is being done. Mr. Venn says:—

"One more excellency in Xavier's missionary example may be pointed out, namely, *the fulness and frequency of his communications with the Church at home.* In his day, letters to India were only sent and received once a year by the annual fleet: he had also renounced Europe for ever. Yet he continued to write to the last year of his life with all the freshness and fulness of his first impressions." p. 253.

Xavier himself gave the following advice:—

"Write from time to time to the College at Goa, how you exercise your ministry to advance the glory of God; in what order you take your various employments, what spiritual fruit, God prospering your weak endeavours. Let nothing slip into these letters at which one may justly take offence—nothing which shall not approve itself, at first sight, as truthful, and such as excites readers to praise God, and to fulfil His will." Venn's Memoir, p. 136.

It is scarcely necessary to remark, that the dark side should be given as well as the bright. The prayers and sympathy of God's people are thus called forth.

Great caution is necessary in writing about converts. Very often they get hold of Missionary Magazines, and to read, or hear, of themselves described in high terms, is most injurious to their spiritual interests.

While the Missionary should write and forward

reports to the Home Secretaries with great regularity, he must seldom expect to hear from them in return. The rule among friends of letter for letter cannot at all be observed. The Secretaries of the great Societies have an amount of correspondence and other work before them at which a young Missionary would stand aghast. Nor must he be dissatisfied and give up writing because only a few of his letters are printed. They are not, therefore, useless. In a number of cases, letters are not published, because they furnish interesting materials at public meetings.

Lastly, the Missionary must not think that he has been unjustly dealt with, if the Home Committee do not consider *his* station the most important in the world, and do not meet all his requests for help.

Correspondence with Private Friends.—This should be kept up to some extent. It will foster a missionary spirit and be a source of comfort to the Missionary. It may also be instrumental in obtaining for him pecuniary aid in his work, in addition to the Society's grants.

XIX. STATISTICS.

Neglect.—Statistical Societies and Inter-National Statistical Congresses show how scientific men appreciate the value of minute and exact information. The person who doubted the utility of Statistics would now be regarded by *savans* as a sort of antediluvian relic. "The children of this world are in their generation wiser than the children of light." Dr. Mullens remarks, "There can be no doubt that, except in a few Missions which pay special attention to the matter, the statistical portions of our Missionary Reports are indefinite and incomplete."

"The statistical details of the American Presbyterian Missions in Upper India are utterly wanting in system; and some reports give no details at all. The climax

of deficiency, however, has been reached in the Calcutta Report of the Baptist Mission in India, which for the last three years has omitted all names of Missionaries and Missionary stations, and given no statistics of particulars of the several Missions whatsoever!"*

Some of the excuses made by Missionaries for neglecting to furnish statistics may be noticed.

"*We are too busy to attend to such matters.*" Sometimes this is alleged by men whose converts might be reckoned up on their fingers. It is a sufficient reply, that, as a rule, the largest and most successful Missions have the most complete Statistics. This, indeed, stands to reason. The Missionary who reviews his work periodically in all its bearings, is most likely, with God's blessing, to be successful. To neglect it, is as unwise as it would be for a merchant to abstain from balancing his books. The wise man says, "Be thou diligent to know the state of thy flocks and look well to thy herds."

"*Statistics are deceptive.*"—It has also been said, "There is nothing so misleading as statistics except facts." False statements of any kind are delusive. Provided statistics are correct, the only errors arise from unwarrantable conclusions. Missionaries must not suppose that by keeping back statistics, readers do not proceed beyond their generalities. The Calcutta Christian Intelligencer† well observes, "We are quite sure that if Missionaries do not state the tangible and visible results of their teaching, unfriendly critics will immediately infer that there are no results at all."

Statistics are like a MAP of a country. A sciolist may draw from absurd inferences from it, but this is no argument against maps. The Statistical Table and remarks in a good Mission Report give clearness and accuracy to the whole.

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* Preface to Statistical Tables, pp. 7,8.

† For October, 1864.

"Statistics are never looked at."—Mission Reports may sometimes be read by pious but uninformed people, who do not understand the very meaning of the term, and see no use in figures; but intelligent men, as a rule, first look for the Tables, just as they will study the map before reading a description of a country. Though the latter may be comparatively few in number, under God they regulate affairs. Besides, a statistical summary at the beginning or end of a Report can be distasteful to none.

Statistics should be complete.—Dr. Mullens has rendered great service by his Tables. Perhaps they contain as many items as it was wise to collect at first. Still, they do not afford information on some points of great importance, which are given in Statistics condemned by him as "needlessly minute." One or two examples may be mentioned.

It is very desirable to ascertain how far Missions are *aggressive*—to what extent converts are made from heathenism. The Tables of Dr. Mullens merely give the numbers admitted as Church members. This is so far good; but the increase may be simply from the youth of the Christian community. The baptisms of adults should invariably be given, and they should be distinguished from those of children. It is possible for a Mission, from mere natural increase, to show apparent progress, while actually the heathen around are untouched. The Baptists might furnish the same information by showing whether those immersed were previously heathen or professing Christians.

It is also important to know the amount of education possessed by converts—are they generally able to read, or is the reverse the case. The Statistics of Dr. Mullens do not afford any means of ascertaining this.

Another question has already been noticed (See pp. 219,220), what percentage of the children of native Christians are under instruction? Here again no data are obtainable from the Tables of Dr. Mullens.

Probably the most complete Statistical Tables are those of the South India Missions of the Gospel Propagation Society, the Madura Mission of the American Board, and the South Travancore Missions of the London Society. The most minute details given in any of them are all valuable for certain purposes. However, lest by asking too much, the object may be defeated, a medium course is proposed.

Forms Suggested.

Probably one cause of the meagreness of many Mission Tables is, that it has been thought necessary to cram all into one page, leaving no room for important items. The remedy for this is obvious. There should be different tables, bringing out different classes of facts.

Mission Statistics may be ranged under two great heads, *Results* and *Expenditure*; which, again, may be subdivided.

Results.—These may be grouped thus: Efforts among *Adults,* and efforts among the *Young.* The leading facts may be comprised in the two following Tables:—

A few remarks may be made on the Tables.

Table I.—Women are distinguished from men. If converts are chiefly from the latter, prospects are less hopeful. Persons above 15 may be classed as adults. Some Missions re-baptize Romanists; others simply receive them. The *percentage* of readers is given, because it gives at a glance the relative progress at different stations. For comparison, it is much better than the numbers themselves.

Table II.—It would be interesting to know the number of Muhammadan boys under instruction. Non-Protestant pupils might be divided into Hindus and Muhammadans. In some parts Schools are attended by Romanist children.

The totals for the previous year might be given at the foot, with the increase or decrease.

TABLE I.

EVANGELISTIC AND PASTORAL DEPARTMENTS.

NAME OF STATION.	Date of commencement.	Agency.						Number of Congregations.	Baptised during the year.				Romanists received during year.				Church Members or Communicants.				Total Number of Baptised.				Unbaptised Adherents.				Total Number under Instruction.	Average Attendance at Public Worship.	Percentage of Readers.		Births during year.	Marriages during year.	Deaths during year.
		European Missionaries.	Native Missionaries.	Native Pastors.	Catechists and Readers.	Mixed Agents.	Total Agents.		Men.	Women.	Children.	Total.	Men.	Women.	Children.	Total.	New admissions.	Received from other Churches.	Excommunicated.	Present Number of Members.	Men.	Women.	Children.	Total.	Men.	Women.	Children.	Total.			Men.	Women.			

TABLE II.

EDUCATIONAL DEPARTMENT.

NAME OF STATION.	Date of commencement.	Number of Boys' Schools.				Girls' Schools.		Mixed Schools.	Total Schools.	No. of Teachers.					Pupils in Boys' Schools.											Pupils in Girls' Schools.					Grand Total of Scholars.	Percentage in attendance.	Proportion of Native Christians attending School.
		Anglo-Vernacular.	Vernacular Preparandi.	Boarding.	Day.	Boarding.	Day			Males.		Females.		Total.	Anglo-Vernacular.		Preparandi.		Boarding.		Day.		Night.		Total Pupils.	Boarding.		Day.		Total.			
										Protestants.	Non-Protestants.	Protestants.	Non-Protestants.		Protestants.	Non Protestants.	Protestants.	Non-Protestants.	Protestants.	Non-Protestants.	Protestants.	Non-Protestants.	Protestants.	Non-Protestants.		Protestants.	Non-Protestants.	Protestants.	Non-Protestants.				

Expenditure.—This is the second great division of Mission Statistics. It is the one which has been most neglected. At home, contributions are doubly acknowledged at great length, both in the Monthly Magazines and in the Annual Reports. In one Report they occupy 800 closely printed columns. On the other hand, sometimes the only information given about the expenditure of sums, varying from £5,000 to £20,000, is "Salaries, &c.," "Drafts and Payments," "Bills of Exchange drawn on the Society." All Reports are not so defective. Some give pretty full details. It is not for a moment asserted that Mission funds are not expended economically and judiciously. But additional information is wanted for two reasons. The more intelligent criticism, in a kindly spirit, to which Missionary operations can be subjected the better. Friends would be much more competent to express opinions when put in possession of details. The second object, however, is the more important. It is to show what is expended on Native Christians, and what they are doing for themselves. In the remarks on self-support, it was mentioned how few attempts are made, in some cases, to call forth the energies of the Native Church. It is to be feared that unless it is forcibly brought before some Missionaries every year, they will go on contentedly as they have been doing. Let it be seen distinctly which congregations are making efforts towards self-support, and which are a heavy drag on home funds, presenting a Christianity of the lowest type.

In statements of expenditure two main facts should be brought out: 1. The outlay on the different departments of Missionary work. 2. The progress of the Native Church toward self-support.

Station Account Books.—There is great variety as to the manner in which accounts are now kept by Missionaries. At some stations there are proper Account Books, in which the expenditure is entered re-

gularly. At others, Missionaries note payments in what would be equivalent to "penny pass-books"* at home; and in such a way as to be almost incomprehensible. These little books are often lost, and succeeding Missionaries have no means of ascertaining the previous outlay. A Missionary recently informed the compiler, that the accounts of a station, with 60 Agents and nearly 4,000 Native Christians, were handed over to him in the shape of twelve detached slips of paper.

All Missionary *Committees* should provide Station Account Books, properly ruled, with corresponding blank Returns. They should be accompanied by the necessary directions. The Station Account Books might correspond, to a large extent, with the accounts kept in London, thus saving much trouble.

Classification of Expenditure.—Missionary expenditure in all parts of the world may be grouped under a few principal heads:—

I. *European Agency.*

II. *Institutions to raise up Native Agency*, including Training and Theological Institutions.

III. *Evangelistic Native Agency.*

1. Preachers and Catechists labouring among the heathen.

2. Schools attended by heathen children.

IV. *The Native Church.*

1. Ministers and Catechists labouring among Native Christians.

2. Church Building, Repairs, and Current Expenses.

3. Schools attended by Christian children.

V. *Miscellaneous General Expenditure*, as postage, &c.

A few remarks may be made on some points.

I. The support of European Agency must devolve entirely upon home funds. It will be interesting,

* This was the term employed by the Secretary of an important Mission in India.

however, to know the proportion of the outlay to other items of expenditure.

II. As the training of Native Agency includes all departments of Missionary labour, and the efforts of the Native Church cannot yet meet more immediate claims, the expense should fall mainly upon the Missionary Societies.

Boarding Schools, to which the most promising boys and girls from Village Schools are sent to be prepared for admission into Training and Theological Institutions, come legitimately under this head.

III. The outlay on account of Native Evangelistic Agency for the present, except to a small extent, must be met from European and American funds. Still, the sympathies of the Native Churches will be enlarged, and their duty to the heathen generally will be more forcibly brought before them, if they are trained to contribute a little, like the Churches at home, to support labourers employed exclusively among the heathen.

Schools for heathen children should be entirely supported by European Christians. In India, liberal grants-in-aid may be received from Government. School-fees will also lighten the expenditure.

IV. The strength of the Native Church should be devoted to self-support.

What is wanted is a Return, showing the expenditure under each head, with the sources of the funds.

The only difficulty in making up the accounts will be with regard to the 3rd and 4th Divisions. Some Mission Agents work partly among the heathen, partly among Christians; in some Missions there are what are termed "Mixed Agents," giving part of their time to Catechists' work, part to teaching; some schools are attended both by Christian and heathen children.

A simple plan will be for the Missionary to include an Agent in the class to which he gives the larger proportion of his time. In this way, where the Agents

are at all numerous, a pretty near approximation will be obtained for the whole district, by the two divisions balancing each other.

Greater accuracy will be secured by the Missionary having a list of the Native Agents before him, and then noting the time they give to labours among the Native Christians and heathen respectively. It is the rule in some Mission districts, that they devote so many days a week to the heathen. Thus the proportion may be easily estimated. To give a better idea of what is proposed, the cases of four agents may be taken :—

Names of Agents.	Allotment of Time. To Native Christians.	To the Heathen.
A	$\frac{2}{7}$	$\frac{5}{7}$
B	$\frac{4}{7}$	$\frac{3}{7}$
C	$\frac{5}{7}$	$\frac{2}{7}$
D	$\frac{3}{7}$	$\frac{4}{7}$
	$\frac{14}{7}$	$\frac{14}{7}$

Here both sides exactly balance each other. Two agents may therefore be classed as evangelistic, two as devoted to the Native Church. In the case of a fraction, let the expenditure be divided accordingly, or let agents be put in the division which preponderates.

The above review would require to be made only once a year, and would not take long. Every Missionary ought to know how the time of his native fellow-labourers is occupied.

With regard to schools, there will be no difficulty. Let the numbers of native Christian and heathen children in attendance be ascertained, and let the expenditure be allotted accordingly. Thus if there are 200 of the former and 300 of the latter ; $\frac{2}{5}$ of the outlay should be entered in one division and $\frac{3}{5}$ in the other.

By taking the above course, if supplied with proper Account Books, the Missionary might soon fill up a Return of the following description.

TABLE III
ANNUAL SUMMARY OF DIRECT EXPENDITURE ON MISSIONS.

NAME OF STATION.	Date of commencement.	European Agency.		Training Native Agency.			Evangelistic Native Agency.							Native Church, Current Expenditure.				Miscellaneous Expenditure.			Total Outlay.		
							Preachers and Catechists.				Schools for Heathen children.												
		Paid by Society.	Percentage on total outlay.	Paid by Society.	Paid from other Sources.	Percentage on outlay.	Paid by Society.	Paid by Native Church.	Paid from other Sources.	Percentage on outlay.	Paid by Society.	Paid from other Sources.	Percentage on outlay.	Paid by Native Church.	Paid by Society.	Paid from other Sources.	Percentage on outlay.	Paid by Society.	Paid from other Sources.	Percentage on outlay.	Paid by Society.	Paid from other Sources.	Total.

TABLE IV.
EXPENDITURE AND CONTRIBUTIONS OF NATIVE CHURCH.

NAME OF STATION.	Date of commencement.	Current Annual Expenditure for Religious Purposes on Native Church.																Other Contributions.			Total Contributions of Native Church.	Average Contribution of each Adult in days' labour.
		Pastors and Catechists.			Buildings, Repairs, &c.			Schools.			Total Expenditure.				Percentage of Total Expenditure.			Raised for Missions.	Bible Society. &c.	Poor.		
		Paid by Native Church.	Paid by Society.	Paid from other Sources.	Paid by Native Church.	Paid by Society.	Paid from other Sources.	Paid by Native Church.	Paid by Society.	Paid from other Sources.	Paid by Native Church.	Paid by Society.	Paid from other Sources.	Grand Total.	Paid by Native Church.	Paid by Society.	Paid from other Sources.					

In order to form a correct estimate with regard to the liberality of the Native Christians, it is necessary to have some proper standard. The value in British money would, in many cases, give a very wrong impression. The contributions of agricultural labourers receiving three pence a day, must differ very much from those earning two shillings. The former might seem trifling compared with the latter, while, in proportion to their relative means, the reverse might be the case. Probably the fairest scale will be to estimate the annual contributions of each adult at so many day's average wages of an agricultural labourer in the district. It is the most common form of labour, and subject to fewer fluctuations in value than any other. On the whole it will be best to calculate contributions by the number of adults under Christian instruction—not merely by the baptized or by Church members. The standard of baptism varies in different Missions—some requiring only a certain amount of knowledge and a corresponding outward walk, while others make conversion, as far as it can be ascertained, an essential requisite. Many adults, who may be simply termed adherents, give. All should, therefore, be taken into account.

It is important that only the contributions of natives under Christian instruction should be included. This is not always attended to. The writer was struck by the apparent great liberality of a small Mission congregation; but he found on inquiry that the amount had been considerably swelled by European contributions. Sometimes a *Native* Missionary Society is started, but $\frac{4}{5}$ of the income is obtained from Europeans; occasionally heathens are asked to contribute. Let only the *bonâ fide* contributions of persons under Christian instruction be returned as such; every thing else may be classed under the head of "other sources."

General Comparison.—While it would be instructive to compare the progress towards self-support made

by the Missions of one Society in different quarters of the globe, it would be still more so to contrast the results obtained by all Societies. Where one Society was much more successful than another, under parallel circumstances, investigation might be made into the causes. This, however, can be done only by the adoption of a somewhat uniform system. Such may easily be secured. Nearly all the Secretaries of the Missionary Societies in London, meet monthly. If they, with a few of the best accountants in their offices and two or three lay members of Committee of excellent business habits, gave the subject some consideration, a system might be devised, superior to any framed by one Society alone. Let all agree as to certain main features, the standards of comparison. Each Society may add any minor details which it specially requires.

Baptismal Registers.—In some cases gross neglect has been shewn with reference to these. The compiler has heard of Missions where, for several years in former times, there are no records of them whatever. Every station should have a large volume devoted to baptismal entries. The information given should be full, as it would aid in solving important Missionary problems, and in directing future proceedings. In addition to the name, age, and birth-place of the person baptised, his original caste should be noted. If an adult, it should be mentioned, what, humanly speaking, first led him to inquire into Christianity—preaching, books, or schools, &c.

Information about the original castes is valuable, as showing upon which classes of Hindu society an impression has been produced, and which are untouched.

Parties responsible for Statistics.—Every thoughtful and experienced Missionary will, simply for the benefit of his own district, carefully review his work. Young Missionaries, however, in most cases cannot be expected to realize the importance of Statistics, nor

be acquainted with the best forms. Home Committees, at the great centres of benevolent effort, are the parties mainly responsible. They should provide proper Returns, and insist upon their being filled up. Any excuses about the refusal of Missionaries to comply, are just as valid as those of a schoolmaster who complains about the disobedience of his pupils. It has already been stated that some of the most successful Missions in India have full Statistics. At all events, let the Returns furnished be printed. By degrees, blanks will become less numerous.

The admirable Return accompanying the Report of the Indian Public Works Department, shews how much information may be embodied in a Statistical Table.

XX. MISSIONARY SUCCESS.

Undue Expectations.—Evil has been done by the glowing accounts given of progress in India by sanguine Missionaries. For many years Christians at home have been led by some reports to indulge the hope, that a mighty movement has gone through the length and breadth of the land, that we are on the eve of its evangelization. It is asked impatiently, *when* are these expectations to be realized ? Some are almost disposed to abandon labour as useless.

Individual converts have been gathered at all Mission stations ; in a few districts numbers of particular castes, generally low in the scale, have embraced Christianity ; in certain parts a knowledge of the gospel has been diffused to some extent. Among the more enlightened classes of the native community, changes have been going on. In many cases, however, " they are not the result of direct Christian labours, for these have not been given ; but the result of political changes, of such public measures as Christian influence has won,

and of the insensible spread of new feelings."* Upon the masses scarcely any impression has been made. How could it be otherwise? "Tracts as large as Prussia, or even as France, may easily be traced on the map of India, without enclosing a Christian school. Tens of millions of persons who were born British subjects, and are now in middle life, have never had a single hour's instruction from either Teacher or Preacher."† Besides, the tremendous system of caste must be taken into account. (See pp. 76, 7).

"It took 250 years," says the Rev. E. Storrow, "to convert the Roman Empire to Christianity, though the work was begun by the Apostles of our Lord and Saviour, and it contained fewer people than India. How many centuries it has taken to lift England up to her present elevation, and yet, through them all, there has not a single generation passed, but noble, kingly, and holy men have been struggling to get quit of some great evil, and to nourish and mature some great principle or some useful law."‡

Even in England, earnest Christian men raise in many parts the cry of spiritual destitution, and demand increased efforts.

The Church has no just cause of complaint at the want of great success in India. Dr. Duff says:—

"As to the people at home, fearlessly ask them, what right they have to indulge in such extravagant visions? It is a glorious maxim, 'to attempt great things and expect great things;'—but why should they expect great things, while they do not attempt great things? Why should they view with such self-complacency their own puny efforts in so gigantic a cause? Why should they expect so much, when by them so little is done? Why should they feel impatient for magnificent results, when insignificance is stamped on all their endeavours?"§

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* Arthur's Mysore, p. 521.
† Christian Education for India, p. 20.
‡ India and Christian Missions, p. 33.
§ Missions, the Chief End, p. 141.

It has already been shown, that the adult church-going people of England give each, on an average, for the conversion of eight hundred millions of immortal souls, only one half-penny per week. No great triumphs can be looked for till the Church exhibits more of the self-sacrificing spirit of her Lord.

The evils of unwarrantable hopes have not been confined to home. It has happened that Missionaries who came out full of zeal, because their expectations were not immediately fulfilled, have lost heart, and been disposed to say when any course was suggested, "what's the use ?" Isaac Taylor thus describes the process and the remedy :—

"Among the few who devote themselves zealously to the service of mankind, a large proportion derive their activity from that constitutional fervour which is the physical cause of enthusiasm. In truth, a propensity rather to indulge the illusions of hope, than to calculate probabilities, may seem almost a necessary qualification for those who, in this world of abounding evil, are to devise the means of checking its triumphs. To raise fallen humanity from its degradation—to rescue the oppressed—to deliver the needy—to save the lost—are enterprises, for the most part, so little recommended by a fair promise of success, that few will engage in them but those who, by a happy infirmity of the reasoning faculty, are prone to hope when cautious men despond.

"Thus furnished for their work by a constitutional contempt of frigid prudence, and engaged cordially in services which seem to give them a peculiar interest in the favour of heaven, it is only natural that benevolent enthusiasts should cherish secret, if not avowed hopes, of extraordinary aid and interpositions of a kind not compatible with the constitution of the present state, and not warranted by promise of Scripture. Or if the kind-hearted visionary neither asks nor expects any peculiar protection of his person, nor any exemption from the common hazards and ills of life, yet he clings with a fond pertinacity to the hopes of a semi-miraculous interference on those occasions in which the work, rather than the agent, is in peril. Even the genuineness of his benevolence leads the amiable enthusiast into this error. To achieve the good he has designed does indeed

occupy all his heart, to the exclusion of every selfish thought :—what price of personal suffering would he not pay, might he so purchase the needful miracle of help! How piercing then is the anguish of his soul when that help is withheld; when his fair hopes and fair designs are overthrown by an hostility that might have been restrained, or by a casualty that might have been diverted!

"Few, perhaps, who suffer chagrins like this, altogether avoid a relapse into religious,—we ought to say irreligious despondency. The first fault—that of misunderstanding the unalterable rules of the divine government, is followed by a worse—that of fretting against them. When the sharpness of disappointment disperses enthusiasm, the whole moral constitution often becomes infected with the gall of discontent. Querulous regrets take place of active zeal; and at length vexation, much more than a real exhaustion of strength, renders the once laborious philanthropist 'weary in well-doing.'

"And yet, not seldom, a happy renovation of motives takes place in consequence of the failures to which the enthusiast has exposed himself. Benevolent enterprises were commenced, perhaps in all the fervour of exorbitant hopes;—the course of nature was to be diverted, and a new order of things to take place, in which, what human efforts failed to accomplish, should be achieved by the ready aid of heaven. But disappointment—as merciless to the venial errors of the good as to the mischievous plots of the wicked, scatters the project in a moment. Then the selfish, and the inert, exult; and the half-wise pick up fragments from the desolation, wherewith to patch their favourite maxims of frigid prudence with new proofs in point! Meanwhile, by grace given from above in the hour of despondency, the enthusiast gains a portion of true wisdom from defeat. Though robbed of his fondly-cherished hopes, he has not been stripped of his sympathies, and these soon prompt him to begin anew his labours, on principles of a more substantial sort. Warned not again to expect miraculous or extraordinary aid to supply the want of caution, he consults prudence with even a religious scrupulosity; for he has learned to think her voice, if not misunderstood, to be in fact the voice of God. And now he avenges himself upon disappointment, by abstaining almost from hope. A sense of responsibility which quells physical excitement is his strength. He relies indeed upon the

divine aid, yet not for extraordinary interpositions, but for grace to be faithful. Thus better furnished for arduous exertion, a degree of substantial success is granted to his renewed toils and prayers. And while the indolent, and the over-cautious and the cold-hearted, remain what they were ; or have become more inert, more timid, and more selfish than before, the object of their self-complacent pity has not only accomplished some important service for mankind, but has himself acquired a temper which fits him to take high rank among the thrones and dominions of the upper world."*

Different Degrees of Success to be anticipated.—Neither the fitness of modes of labour nor the zeal of the workmen, can be measured simply by the immediate visible results. There is a vast difference between removing some loose soil, and blasting a passage through adamantine rock. Far more rapid progress may be looked for among rude tribes or classes, which have never come under the Brahmanical system, nor been compacted by caste. On the other hand, it must be remembered that their conversion has little effect upon the mass of the population. Mr. Macleod Wylie quotes the following remarks by the late Mr. Thomason, written soon after he was appointed Lt. Governor of the North-West Provinces, as showing the probable course in the conversion of India :—

" The progress of Missionary labour is slow but visible. A great deal is done towards the gradual undermining of the systems of false religions which prevail. Looking to the way in which Providence would ordinarily work such changes, I think we may expect a gradual preparation for any great national change ; and then a rapid development whenever the change has decidedly commenced. If we carefully examine history, we shall find that generations passed away in the gradual accomplishment of objects which our impatient expectations wish to see crowded into the brief space of our own lives. We must bear in patience and hope, and see labourer after labourer pass through the field, expectation after expectation disappoint-

* Natural History of Enthusiasm, pp. 168-171.

el, and at length be content to pass ourselves from the stage in full faith and confidence that God, in his own way and in his own time, will bring about the great ends which his truth is pledged to accomplish. For us in the present day, the important practical consideration is, that each should labour in his own part to help on the good work, and strive to bear his evidence to the truth by example and precept if not by direct instruction."

Greater Success to be aimed at.—Though the results already achieved are sufficient to stop the mouths of gainsayers and to prove a source of encouragement to the Church, the Missionaries who have been the most highly favoured in their work, will be the first to acknowledge, that, so far from being satisfied with the present rate of advancement, they are ardently longing for a still more rapid extension of the Redeemer's kingdom. It must also be admitted, that while some stations have been greatly blessed, there are not a few where no apparent progress has been made for many years. Some of the causes have been previously noticed (see pp. 98-100). The late Dr. Ballantyne, in his own peculiar style, thus writes of the Missionary whose labours have been without visible fruit:—

"I would not have him go on for ever in the old mill-round, grinding no grist, and yet, with a 'vicious contentedness,' resignedly accepting that result. I would not have him distil illicit comfort from the text in which St. Paul says—'I planted, Apollos watered; but God gave the increase,'—as if here *man's* part had been done, and the responsibility for the 'no increase' must now rest elsewhere if anywhere. I would have him reflect candidly, whether he have not neglected some comparatively humble yet not unimportant thing. If planting and watering have not sufficed to make the tree bear fruit, might he not bethink himself of setting to work (—not without Scriptural warrant too—) to 'dig about it and to dung it?' But what if he have planted only, and not watered? *Or*—to put a more home question—what if peradventure he have been watering away when there was no plant?"*

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* Bible for the Pandits, p. xvi.

CONDITIONS OF SUCCESS.

Every true Missionary will often ponder with earnest solicitude the question, How can my labours in my Master's vineyard be rendered more productive ? Here "no new commandment" can be written ; all that can be done is to "stir up the pure mind by way of remembrance."

It is evident that the absence of "*conditions of success*" may be viewed as "*causes of failure.*"

Deep Piety.—The Rev. C. W. Forman remarked at the Lahore Conference, "It is hardly possible to overestimate the importance of this. There is probably nothing which has so paralysed the efforts made for the conversion of India, whether by means of sermons, books, or schools, as the want of deep piety."* The Missionary who wishes a blessing to attend his labours, must look first to the state of his own soul. Nothing should be allowed to interfere with this. No zeal in studying the vernacular, no active efforts to do good, will compensate for its neglect. The plan recommended by Weitbrecht (see p. 13) should be invariably followed. "Without me ye can do nothing." Close communion with Christ must be cherished.

The course pursued by the late Miss Farrar, of the Ahmednuggar Mission, is thus described :—

"She was always anxious to be doing something for her Saviour, and as she remarked on her death-bed, she brought her labors, feeble and almost worthless though she considered them to be, and laid them down every night at the feet of her gracious Saviour, begging His acceptance of the offering."

The degree of piety among Missionaries depends to a large extent upon the Churches at home. Streams rise no higher than their sources.

Strong Faith.—It is said of our Lord, "He did not many mighty works there, because of their unbelief."

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* Report, p. 32.

The faint-hearted were considered unfit for the armies of Israel. Even in ordinary life, the hopeful succeed, where the desponding fail. The proverb is, "He who thinks he can do a thing, can do it." Wayland thus describes Judson:—

"It may be supposed that the faith of such a man was in a high degree simple and confiding. In this respect I have rarely seen it equalled. It seemed to place him in direct communication with God. It never appeared to him possible, for a moment, that God could fail to do precisely as he had said; and he therefore relied on the Divine assurance with a confidence that excluded all wavering. He believed that Burmah was to be converted to Christ, just as much as he believed that Burmah existed.... During his visit to Boston, the late venerable James Loring asked him, 'Do you think the prospects bright for the speedy conversion of the heathen?' 'As bright,' was his prompt reply, 'as the promises of God.'"*

The Missionary has indeed no right to expect to reap where he has not sowed, or to gather where he has not strawed. This would not be real faith, but unwarrantable presumption. So far, however, as he plants and waters *in the right way*, he may look to God for a *proportionate* increase. The harvest may, indeed, be delayed; but it will be sure. "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." God's word shall not return to him void, but accomplish that which He pleases, and shall prosper in the thing whereto He sent it.

Earnestness.—All great movements have originated with men possessing this quality; without it, success would have been impossible. Luther and Knox were deeply in earnest; still more so, was the Apostle Paul. Of our Lord it is said, "The zeal of thy house hath eaten me up."

Love.—The remark at the Punjab Conference has

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* Memoir, Vol. II. p. 317.

already been quoted, "The measure of a man's *love* is the measure of his *power*." Of all countries in the world, India is the worst for a person of a morose disposition. Unless he alters, the best thing he can do is to go home. The opinion of Xavier has already been quoted. (see p. 257.)

A thorough knowledge of the Vernacular.—A Missionary is robbed of much of his usefulness when he can speak to the people only with stammering tongue, or even with a strong foreign accent. Such preaching is of very little value. Copious suggestions have already been offered with regard to the study of the language.

Well-directed, concentrated Effort.—The compiler is disposed to rank the desultory character of their labours as one of the chief causes of the want of success of some Missionaries. Farmers would follow an exactly parallel course, if they went here and there dropping a little seed, and then giving it no further attention. How could a harvest be expected under such circumstances? A wise Missionary will not act hap-hazard. Earnestly imploring devotion from above, he will consider his own qualifications and the nature of the field allotted to him. He will determine how much of it he can cultivate, and, in the first instance, devote himself exclusively to that portion. His time will be so regulated that every moment may be turned to the best account. He will guard against taking up too many things, and doing nothing well. As progress is made, he will gradually extend his labours.

Adaptation.—Missionaries as foreigners labour under great disadvantages. An experienced friend once remarked to the compiler, "Some men remain Cockneys all their lives in India." They never seem to realise the difference between the Eastern and Western minds. There are Missionaries who preach much as

they would do in England. "Acceptable words" should be sought out. See remarks, pp. 125—139.

Adaptation has been especially neglected in schools. It has been shown how much the course of instruction has been framed on English models, nay even that the Government system of professed "religious neutrality," has been largely adopted with regard to books. (See pp. 323-328). To be successful, schools should, as far as practicable, be *Missionary* in their character. The conversion of the pupils must be the great design.

Care of Native Agency.—The state of a Mission may in general be known by the answer given to the question, What means are employed to raise up and improve Native Agents ? If they are neglected, it is tolerably certain that in every thing else there has been little progress. In rearing a temple to the Lord, the Missionary should act as a wise master builder. The architect who should engage in manual labour himself, instead of training, supervising, and stimulating the workmen, would show great want of judgment. India cannot be converted through the direct instrumentality of foreigners. The aim of the Missionary should be to fit Native Agents for the work. All should attend Theological Seminaries or Training Institutions. No Missionary should attempt to do *their* work ; but after Agents have passed through them, they require much care and attention. It is the latter the Missionary should endeavour to bestow. This should be done, not by treating Native Agents like children, but by prudently developing their energies.

Encouraging Self-support in the Native Church.—Special notice has been taken of the Kishnaghur Missions—not for the sake of pointing out defects—but to teach a very important lesson. The Gospel was faithfully preached for many years ; few districts enjoyed greater educational advantages. Why was so little good done ? A dead fly caused the ointment to stink. The people, instead of being trained to help

themselves, formed the habit of looking to the Mission for every thing.

Cherishing a Missionary Spirit among Converts.—The remarks of the Bishop of Calcutta (See pp. 306,7) should be carefully pondered. Few things will do more to raise the tone of piety among Native Christians themselves, than efforts to benefit their heathen countrymen.

Dependence on the Holy Spirit.—Without this, all will be in vain so far as vital religion is concerned. Only He who first breathed into man's nostrils the breath of life, can quicken the soul, dead in trespasses and in sins. All the efforts of the Missionary should be " begun, continued, and ended" in humble reliance upon the influences of the Blessed Spirit. Thus alone can they be crowned with success.

Modes of Working of Successful Missions.—At the Ootacamund Conference the Rev. H. Baker, Junior, read a Paper on Missionary Success. In it the opinion is expressed, that the following course was pursued in all cases where great results were obtained :—

" In the Missions referred to as having been systematic and prosperous, there have been, as I shall show (1.) from the beginning *European Missionaries* in a greater or less number, in a *stated* district, with a certain number of trained Native teachers who worked that *district completely* and set Christ before the people *again and again*. The Gospel was brought to their notice in every attractive shape, at every turn. The love of God, his mercy, purity, long-suffering, his fatherly character and every attribute of his infinity were laid before their view. Not only were the Europeans, men noted for their holy lives, but the Native Agents were treated by them as younger brethren, and in a great measure, in the itinerancies, were constantly with them, or at least under their supervision, and thus these learned to follow their example. The converts were children in Christ, and their treatment was patriarchal.

" (2). In these Missions *particular attention was paid to the middling classes*,—the farmer and artisan ; perhaps, because all great changes in society arise invariably in these classes ; they are

more settled, most accessible, and possessed of the least prejudices. The Brahmin when met, was argued with, on the same principle that our Lord answered the cavils of the Scribes and Brahmins of his day; but Rhenius, Mault, Ringletaube, Pettit, Cæmerer, and their co-adjutors and successors, did not *mainly direct* or *confine* their work to the Brahmins, because they knew that their minds were preoccupied by prejudices, self-righteous ideas, and contempt of all others; but these Missionaries spoke of a holy God and a loving Jesus to men, whose only idea of religion *practically*, was the rubbing on of ashes or an occasional sacrifice to demons. Knowledge was imparted, the affections roused, and the influence of God's Spirit carried on the work. Thus in their case was exemplified the word, 'to the poor the Gospel is preached.'

"(3). Together with itinerating, the *Parochial system* was carried out. As soon as a few converts were gathered, a local teacher and chapel were found them, *daily* teaching and prayers were established; thus the *lamp* was lighted. By degrees the congregation increased, and the heathen saw the living Gospel placed before them, as further progress was made. Books and tracts of every shape, colour, and variety, were supplied, and classes for training Agents, with a properly qualified Superintendent, were instituted; schools were also established throughout the Missionary district, in some cases for adults, in all for children.

"(4.) It has been discovered in these Missions within the last few years, that in large towns comparatively few have embraced the Gospel from *simple* preaching, and none, perhaps, from the upper classes of Native Society. This has arisen from the greater hold Satan has had of the mind in populous places, having as the Lord expresses it, 'his seat there.' The old are absorbed in gain, lust or care, consequently the opening of large English educational establishments has been blessed, since they act upon the yet unhardened mind, where principles have not yet taken root. Hence the success attending these schools. Those of the Free Church at Madras will come under this class of work.

"(5.) There is yet another and most important point to be noticed, viz., that when a *province is worked thus completely by a corps* of men properly qualified, not only does good result

from fruit being gathered in, but the body of Missionaries themselves *help each other*; for there is a necessary union of principle and working. Natural errors in character are corrected, and the Church rendered strong in all its parts; for observe, the various branches of the Mission were and are taken up by *different* individuals, not collectively, *i. e.*, each man did not work at each and every branch, as inclination or whim might lead, but *every man had his distinct work.*

"This is a brief sketch of the theory and actual practice of all the successful Missions in India of whatever Protestant Society it be; and be it noticed, *this scheme was in actual use before the success was obtained*, as it is a matter of history."*

The causes to which Mr. Baker attributes the ill success of other Missions, are noticed in the extract already given (See pp. 99,100.).

Test Questions.—The advantages of self-examination are well known. The Missionary should apply the principle to his work. He should frame certain rules for his own guidance, and periodically review how far he has acted up to them.

Ruling Motive.—The Missionary requires a motive which can sustain him amid all discouragement and opposition. There is an unfailing resource. Judson thus spoke to some theological students in America:—

"If any of you enter the Gospel ministry in this or other lands, let not your object be so much to 'do your duty,' or even to 'save souls,' though these should have a place in your motives, as to *please the Lord Jesus.* Let this be your ruling motive in all you do. Now, do you ask, *how* you shall please him? How, indeed, shall we know what will please him but by *his commands*? Obey these commands, and you will not fail to please him. And there is that 'last command,' given just before he ascended to the Father, 'Go ye unto all the world, and preach the Gospel to every creature.' It is not *yet* obeyed as it should be. Fulfil that, and you will please the Saviour."†

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* Conference Report, pp. 298,9.
† Memoir, vol. II. 195.

Go labour on: spend and be spent—
  Thy joy to do thy Father's will:
It is the way the Master went;
  Should not the servant tread it still?

Go labour on: 'tis not for nought;
  Thy earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not;
  The Master praises—what are men?

Go labour on: enough while here,
  If He shall praise thee, if He deign
Thy willing heart to mark and cheer;
  No toil for Him shall be in vain.

Go labour on: your hands are weak,
  Your knees are faint, your soul cast down:
Yet falter not; the prize you seek,
  Is near—a kingdom and a crown.

Go labour on: while it is day,
  The world's dark night is hastening on;
Speed, speed thy work, cast sloth away;
  It is not thus that souls are won.

Men die in darkness at your side,
  Without a hope to cheer the tomb;
Take up the torch and wave it wide,
  The torch that lights time's thickest gloom.

Toil on, faint not, keep watch and pray;
  Be wise the erring soul to win;
Go forth into the world's high-way,
  Compel the wanderer to come in.

Toil on, and in this toil rejoice;
  For toil comes rest, for exile home;
Soon shalt thou hear the Bridegroom's voice,
  The midnight peal, Behold, I come.

BONAR.

APPENDIX.

Lists of Books.

Some Societies make an allowance to young Missionaries for the purchase of books. Partly to guide them in this, but more especially to afford some hints about a course of reading, lists of books are given. The first two lists contain each about fifty separate works. Division I. includes a few of the most useful books of each class. Division II. contains fifty additional standard works. Then follows a list of the principal Periodicals published in India.

The General List, at the end, includes a considerable number of works, of very different degrees of merit and usefulness. All afford some information, more or less valuable. Many of them, however, are only suitable for light reading, while, at the same time, useful hints or ideas may be occasionally gathered. If they can be obtained from a library or otherwise borrowed, they may be glanced over. Others deserve to be purchased and studied with care. As already mentioned, Missionary Societies should provide the most useful books for Central Mission Libraries.

Proposed Missionary Series of Books.

Every young Missionary in India must feel that he has been called to engage in a work of no ordinary magnitude. He has been removed to a different zone; he is placed among a people of strange language, with the high wall of caste and the seclusion of the zenana, interposed to shut out all knowledge of their inner life. It is not his lot to labour among a race whose minds are a total blank with regard to religion. He

has to contend with philosophical systems of the most subtle character; with superstitious observances, venerated from their antiquity and agreeable to the carnal mind, which are connected with every action of life. To make known the Gospel in a manner suited to the capacities of such a people, is a task so difficult, that every possible help should be supplied.

It is true that every year affords fresh facilities, and lays open fresh stores of information. Still, most of the new books which are published are for general readers —they are not specially prepared to meet the case of young Missionaries. India is frequently described as a whole in its leading features. The young Missionary requires more exact knowledge of the particular people to whom he proclaims the glad tidings of salvation. Thus, if a Native of India required to preach the Gospel in Britain, a general description of Europe would not suffice ; he should get an insight into the English people. As the nations of India differ as widely as the nations of Europe, the same definite information is equally necessary in the case of the young Missionary. Instead of his being obliged to pick up, slowly and laboriously, the knowledge which is required, means should be employed to increase the facilities to the utmost, that he may be the sooner able to engage with efficiency in the great work he has in view.

A few of the books which would be of the greatest service are mentioned below :—

I. Topographical account of the country.* Climate. Prevailing Diseases. Seasons for Itinerating. Descriptions of the principal cities and places of pilgrimage.

II. Traditions connected with the Aborigines. History of successive Dynasties. Comparative condition of the people. Present Government. Native ideas with regard to Europeans.

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* E. G. The Mahratta or Tamil country.

III. The Social Life of the People. Accounts of the different Castes.

IV. State of Education. Course of instruction in Indigenous Schools. Translations of some of the books read. Government Schools. Mission Schools, their condition, and suggestions for their improvement.

V. An Introductory Essay on the Language and Literature of the country; with a brief descriptive Catalogue of printed books, giving their prices, where they may be purchased, and pointing out the purposes for which they would be useful to a Missionary.

VI. Proverbs, common sayings, and maxims from standard works, with English translations on opposite pages; classified so as readily to afford quotations in support of any particular point.

VII. Specimens of popular Literature, with translations. Nursery rhymes, songs, ballads, riddles, tales, &c.

VIII. An account of the prevailing system of Hinduism; the gods chiefly worshipped; specimens of some of the religious books having the largest circulation; the principal festivals, the leading sects, &c.

IX. The systems of Philosophy in vogue; translations of a few standard works; suggestions about dealing with the different sects.

X. A general description of the Muhammadan population of the country.

XI. A detailed account of the different Missions; the difficulties they had to contend with, and how they were best overcome.

XII. General directions about unfolding Christian truth to the heathen; ways in which what is said is most likely to be misapprehended, how this may best be guarded against, with the illustrations to be employed; answers to objections, &c.

XIII. Specimens of addresses to the Heathen on various subjects.

XIV. A monagraph, describing in full detail, the most important caste acted upon by Missions.

XV. An account of the Native Christians, with directions for the management of congregations.

Missionary operations in India and Ceylon are carried on in twelve principal languages. It would not be necessary in every case to prepare books on each subject. Some already exist which would, partially at least, supply the want. Some of the volumes would be purchased by the general public as well as by persons interested in Missions. Probably at an expense of £3, about four days' pay and allowances, a young Missionary might be supplied with a series of books which would tend greatly to promote his usefulness during his whole future course. Such a series could be issued only by the Missionary Societies subscribing for a certain number of copies, most of them to be reserved for Missionaries who may subsequently arrive. The most competent men should be asked to prepare the books on the subjects with which they are chiefly conversant. It would be valuable afterwards to compare the directions given independently by experienced Missionaries in different parts of the country.

LIST OF BOOKS.—DIVISION I.

Macaulay's Dictionary of Medicine and Surgery. *Revised* Edition, Black, 10s. 6d.

An account of diseases and their treatment, including those most frequent in warm climates.

Goodeve's Hints on the Management of Children in India. Thacker, Calcutta, Rs. 4.

A cheap edition at 12 annas may be obtained from the Medical Hall Press, Benares.

Riddell's Indian Domestic Economy and Cookery. Thacker, Calcutta, Rs. 10.

Thornton's Gazetteer of India, W. H. Allen. 21s.

Heber's Indian Journal, 2 vols. Murray, 7s.

Speir's Life in Ancient India. Smith, Elder & Co.

Elphinstone's History of India. Murray, 18s.

Marshman's History of India, 2 vols. Friend of India Press, Serampore.

Ward's Hindoos, 2 vols. 4to 1817. 3 vols. 8vo. 1822.

Vol I. contains an excellent account of Hindu Social life. Vol. II. is on Hindu literature; Vol. III treats of Hindu Mythology. Both the latter volumes are useful as giving an account of popular Hinduism in Bengal; but, in other respects, they have been superseded, in a great measure, by more recent works. The original editions are now seldom to be met with, except in old Mission libraries in India. The Third Volume has been reprinted, with an introduction, by Mr. Higginbotham, Madras, Price, 14 Rs.

Dubois on the Manners and Customs of the People of India, 2nd Ed., Higginbotham, Madras, Rs. 15.

Very valuable for South India.

Herklot's Qanoon-e-Islam, or the Customs of the Moosulmans of India. Higgginbotham, Madras. Rs. 12.

Max Muller's Ancient Sanscrit Literature. Williams and Norgate, 21s.

Works of the late H. H. Wilson, Boden Professor of Sanscrit.

Vols. I. and II. Essays and Lectures chiefly on the Religion of the Hindus, collected and edited by Dr. Rost Trubner, 21s.

Vols. III—V. Essays and Lectures chiefly connected with Oriental Literature, collected and edited by Dr. Rost.

Vols. VI—IX. Vishnu Purana; or, System of Hindu Mythology and Tradition. Translated from the Sanscrit. and illustrated by Notes, derived chiefly from the other Puranas. Edited by Dr. Hall.

Rig-Veda-Sanhita. Translated from the Sanscrit. Vols. I—III. Allen. Vols. IV—VI. Edited by Dr. Ballantyne. Trubner.

Muir's Original Sanskrit Texts on the Origin and Progress of the Religion and Institutions of India, collected, translated into English, and illustrated by Notes.

Vol. I. The Mythical and Legendary Accounts of Caste. 7s.

Vol. II. The Trans-Himalayan Origin of the Hindus, their affinity with the Western Branches of the Arian Race, 15s.

Vol. III. The Vedas: Opinion of their Authors and of later Hindu Writers, in regard to their Origin, Inspiration, and Authority, 15s.

Vol. IV. Comparison of the Vedic with the later Representations of the principal Indian Deities. Trubner, 15s.

Colebrooke's Essays on the Religion and Philosophy of the Hindus. Williams and Norgate, 8s. 6d.

The Original Edition, in two Vols., contains additional Essays on the Sanscrit and Pracrit Languages, Hindu Astronomy, &c.

Dialogues on the Hindu Philosophy by the Rev. K. M. Banerjea. Thacker, Calcutta, Rs. 5½. Williams and Norgate, London.

Rational Refutation of the Hindu Philosophical Systems by Pundit Nehemiah Ghore, translated into English, with Notes by Dr. Fitz-Edward Hall, Calcutta Tract Society. To Missionaries, Rs. 2.

Dr. Wilson's Exposures of Hinduism, Bombay. Only Second Exposure in print. 1 Rupee New Edition in preparation.

Dr. Wilson on Caste. Nearly ready.

Investigation of the True Religion: Hinduism, Mahommedanism, and Christianity compared. Prize Essay by Messrs. Smith and Leupolt. Calcutta Tract Society, 6 Annas.

Translations of Select Indian Tracts. Christian Vernacular Education Society's Depots, 1 Rupee.

Koran, with Notes by Sale.*

Muir's Life of Mahomet, 4 Vols. Smith, Elder and Co., 42s.

Muir's Testimony borne by the Koran, to the Jewish and Christian Scriptures. Allahabad Tract Depot.

Proceedings of a General Conference of Bengal Protestant Missionaries held at Calcutta, 1855. Baptist Mission Press, Rupees 2.

Report of the South India Missionary Conference. C. K S. Press, Madras, Rupees 3½. (Out of Print).

Report of the Punjab Missionary Conference. Loodhiana Mission Press, Rupees 3.

Report of Conference on Missions at Liverpool. Nisbet, 2s. 6d.

Review of Ten Years' Missionary Labour in India, by Dr. Mullens. Nisbet, 3s. 6d.

Memorial Volume of the First Fifty Years of the American Board of Commissioners for Foreign Missions. Low, 10s. 6d.

Dr. Duff's Missions, the Chief End of the Christian Church. Nisbet.

Dr. Wilson's Evangelization of India. Whyte, 6s.

Grant's Bampton Lectures on Missions to the Heathen. Rivington.

Bridges' Christian Ministry. Seeley, 10s. 6d.

Duff's India and Indian Missions. Nisbet.

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* Dr. Pfander's works should be studied. They are yet procurable only in Urdu and Persian.

Storrow's India and Christian Missions. Snow, 1s. 6d.
Clarkson's India and the Gospel. Snow.
Arthur's Mission to the Mysore. Mason.
Dr. Caldwell's Lectures on the Tinnevelly Missions. Bell and Daldy, 3s. 6d.
Life and Journals of H Martyn.
Wayland's Memoir of Judson, 2 Vols. Nisbet, 12s.
Memoir of the Rev. J. J. Weitbrecht. Nisbet, 7s. 6d.
Memorials of Rev. A. F. Lacroix, by Dr. Mullens. Nisbet, 5s.
Memoir of Rev. C. Rhenius. Nisbet.
True Yoke-Fellows in the Mission Field: the Life and Labours of the Rev. J. Anderson and the Rev. R. Johnston, Madras. Nisbet, 7s. 6d.
Female Missionaries in India, by Mrs. Weitbrecht. Nisbet.
Memoir of Mrs. Wilson of Bombay. Constable, 6s.
Dunn's Principles of Teaching. Sunday School Union, 3s. 6d.
Hints on Education in India. Christian Vernacular Education Society's Depots, 12 Annas.
The Sunday School, by Mrs Davids. Sunday School Union 3s.

DIVISION II.

Bull's Hints to Mothers. Longman.
South's Household Surgery. Murray, 4s. 6d.
Murray's Hand-Book of India. Part I. Madras, Part II. Bombay. Each 12s.
Drury's Useful Plants of India. Higginbotham, Madras, 12 Rupees.
Mill's History of British India, with Notes and Continuation by H. H. Wilson. 9 vols. Madden.
Kaye's Administration of the East India Company: A History of Indian Progress. Bentley.
Percival's Land of the Veda. Bell.
The Hindus. Library of Entertaining Knowledge, 2 vols.
Domestic Manners and Customs of the Hindoos of Northern India, by Baboo Ishuree Dass. Thacker.
Max Muller's Lectures on the Science of Language. First Series, 12s. Second Series, 18s.
Caldwell's Comparative Grammar of the Dravidian or South Indian Family of Languages. Harrison. 21s.
Burnouf, Essai sur le Veda, ou études sur les religions, la

littérature et la constitution sociale de l'Inde depuis les temps primitifs jusqu' aux temps brahmaniques. Williams and Norgate, 5*s*.

William's Lectures on Indian Epic Poetry, with a full Analysis of the Ramayana and the Maha Bharata. Williams and Norgate, 5*s*.

The Bhagavad Gita translated by Thomson. Williams and Norgate, 6*s*. 6*d*.

Moor's Hindu Pantheon. New Edition, with corrections and additions by the Rev. W. O. Simpson, Higginbotham, Madras, Rs. 21.

Religious Aspects of Hindu Philosophy. Prize Essay by Dr. Mullens, Smith and Elder, 2*s*.

Christianity contrasted with Hindu Philosophy. Prize Essay by Dr. Ballantyne, Madden. 9*s*.

Henry Martyn's Controversial Tracts, Edited by Dr Lee.

Lectures on Theology adapted to the Natives of India, by Babu Ishuri Dass. Christian Vernacular Education Society's Depôts. One Rupee.

Salter's Book of Illustrations. Hatchard.

Keach's Scripture Metaphors.

The Great Commission, by Dr Harris. Ward.

Apostolic Missions by Hopkins. Deighton, 5*s*.

Christ and Missions, by Clarkson. Snow, 6*s*.

Buyer's Letters on India. Snow, 5*s*.

Swan's Letters on Missions. Snow.

Hough's Missionary Vade Mecum. Hatchard.

The Missionary's Vade Mecum, by Phillips. Baptist Mission Press, Calcutta. Rupees 3.

Winslow's Hints on Missions to India. Dodd, New York.

Jethro: a System of Lay Agency, by Dr. Campbell. Jackson and Walford.

Gold and the Gospel, Prize Essays on the Scriptural Duty of Giving in Proportion to Means and Income. Nisbet, 2*s*. 6*d*.

Aikman's Cyclopædia of Christian Missions. Griffin.

Newcomb's Cyclopædia of Missions. Low.

Hough's History of Christianity in India, 5 Volumes. Nisbet.

The Syrian Church and Romish Missions to 1800, Vols. I. and II. 24*s*.
Modern Protestant Missions for 1706-1816, Vols. III. and IV. 24*s*,
The same 1816-1832, Vol. V. 10*s* 6*d*.

Leupolt's Recollections of an Indian Missionary. C. K. S.

Weitbrecht's Missionary Sketches in North India. Nisbet, 5*s.*
Mrs. Wylie's Gospel in Burmah. Dalton.
Mrs. Mason's Civilizing Mountain Men. Nisbet, 5*s.*
History of the Tranquebar Mission, Mission Press, Tranquebar, Rs. 1½.
Pettitt's Tinnevelly Mission. Seeleys.
Hardy's Jubilee Memorials of the Wesleyan Mission in Ceylon. Wesleyan Mission Press, Colombo.
Pearson's Life of Swartz, 2 Vols. Hatchard.
Venn's Life of Xavier. Longman. 5*s.*
Marshman's Life of Carey, Marshman, and Ward, 2 Vols. Longman.
Memoir of Rev. R. Nisbet, by Dr. Murray Mitchell. Nisbet. 6*s.*
Memoir of Rev. H. W. Fox. Seeley, 5*s.*
Memoir of Rev. T. G. Ragland. Seeley, 7*s.* 6*d.*
Memoir of Mrs. Winslow.
Wilder's Mission Schools in India. Randolph, New York.
Stow's Training System. Longman.

English Periodicals Published in India.

Before giving a list of the Magazines, it may be stated that the well-known weekly newspaper, *The Friend of India,* published at Serampore, may be obtained by Missionaries at half price, or Rs. 13. As. 4 a year including postage. In addition to a carefully prepared summary of news, there are often articles of much interest, with reviews of new books.

The Bombay Guardian, published weekly (Rs. 12 a year exclusive of postage), is conducted somewhat on the plan of the Friend of India; but is less in size and resembles more the religious newspapers which have so large a circulation in America. Missionary intelligence connected with the Bombay Presidency will be found in its columns.

The Madras Observer, published weekly, (Rs. 12 a year exclusive of Postage), occasionally contains articles of some interest to Missionaries.

Missions should exchange Reports to a larger extent

than is done at present. Many valuable hints might thus be obtained.

By means of a Reading Club, Missionaries may secure access to some of the most useful Periodicals published in India.

Bengal Presidency.

The Calcutta Review. Lepage and Co. Rs. 20 a year.

Formerly, and perhaps still, Missionaries may obtain it at half price.

Calcutta Christian Intelligencer, Monthly. Lepage and Co. Rs. 8, a year.*

Calcutta Christian Observer, Monthly. Baptist Mission Press. Rs. 6.

The Oriental Baptist, Monthly. Baptist Mission Press, Calcutta.

The Enquirer, Monthly. Bishop's College Press. Rs. 1½.

Intended for educated Hindus.

Journal of the Asiatic Society of Bengal, Quarterly.

Journal of the Agricultural and Horticultural Society of India.

Annals of Indian Administration, Quarterly. Serampore. Rs. 16 a year.

Kwair-Khwah I Hind., Monthly. Mirzapore Mission Press. Rs. 1½.

In Urdu Roman, with occasional articles in English.

Missionary Notes and Queries, Monthly. Secundra Press, Agra. Rs. 3.

The Secundra Messenger. Monthly. Secundra Press, Agra. 1 Rupee.

Somewhat on the plan of the British Messenger.

The Carrier Dove, Monthly. Secundra Press, Agra. 8 Annas.

Magazine for the young.

Bombay Presidency.

Chesson and Woodhall's Miscellany, Monthly. Bombay. Rs. 20.

Elphinstone School Paper, Monthly. Bombay, Rs. 4½.

Dyanodnaya, Bi-monthly, Bombay American Mission.

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* Postage is excluded. In most cases it will amount to 1 anna a number.

In Marathi, with occasional articles in English.

Transactions of Bombay Branch of the Asiatic Society, Occasionally.

Transactions of Bombay Geographical Society, do.

Journal of Medical and Physical Science, do.

Madras Presidency.

Madras Church Missionary Record, Monthly. Office of C. M. S. Rs. 1½.

Madras Journal of Education, Monthly. United Scottish Press, Rs. 2¼.

Madras Journal of Literature and Science. Graves, Cookson and Co., Occasionally.

Madras Medical Journal, Quarterly. Gantz Brothers.

The Harvest Field, Monthly. Wesleyan Mission Press, Bangalore. 1 Rupee.

Ceylon.

Missionary Gleanings, Monthly. Kandy Industrial School Press. 1 Rupee.

Ceylon Church Missionary Record, Quarterly. 1 Rupee.

General List of Books.

Manual of Scientific Inquiry for the use of Observers. Edited by Sir John Herschel. Murray, 9*s*.

Health.

Martin's Influence of Tropical Climates on European Constitutions. Churchill.

Bull's Maternal Management of Children. Longman.

Medical Hints adapted to the European Constitution in India, by Hunter. Gantz, Madras. Rs. 2.

Guide to the Domestic Medicine Chest. Thacker, Calcutta, 3 Rs.

Waring on Bazar Medicines. Higginbotham, Madras, Rs. 2½.

Commentary on the Hindu System of Medicine by Wise. Thacker, Calcutta.

Report of the Commissioners appointed to inquire into the Sanitary State of the Army in India. Stationery Office, 2*s*.

Natural History.

Memoirs of the Geological Survey of India. (In course of publication.) Thacker.

Carter's Geological Papers on Western India. Allen, 42*s.*

Drury's Hand-book of Indian Flora. Vol. I., Higginbotham, Madras, Rs. 10½.

Hooker and Thomson's Flora Indica.

Roxburgh's, do.

Wight's Contributions to Indian Botany.

Do. Illustrations of Indian Botany.

The Ferns of Southern India.

Cleghorn's Forests and Gardens of Southern India. Allen, 12*s.*

Speede's New Indian Gardener. Thacker, Rs. 12.

Riddell's Brief Manual of Gardening for Southern and Western India, Thacker, Rs. 3

Hardwicke's Indian Zoology by Gray.

Jerdon's Birds of India. 3 Vols.

Tennent's Sketches of the Natural History of Ceylon. Longman, 12*s.* 6*d.*

Balfour's Cyclopædia of Indian Products, (out of Print).

Royle's Productive Resources of India.

do. Fibrous Plants of India.

Birdwood's Catalogue of the Economic Products of the Presidency of Bombay.

Latham's Ethnology of India, Williams and Norgate. 13*s.* 6*d.*

Travels.

Travels of Fa Hian, Chinese Pilgrim.

Purchas' Pilgrims. Vol. I (Books 4 and 5).

Hakluyt, Vols. 2 and 5.

Lord Valentia's Travels.

Jaquemont's Letters from India.

Mrs. Mackenzie's Life in the Mission, the Camp, and the Zenana.

Hoffmeister's Travels in India and Ceylon.

Bayard Taylor's Travels in India.

Egerton's Journal of a Winter Tour in India.

Mundy's Pen and Pencil Sketches. Murray, 7*s.* 6*d.*

Bradshaw's Overland Guide to India, 5*s.*

do. Guide to the Bombay Presidency. 10*s.*

Bacon's First Impressions

Colonel Davidson's Travels in Upper India.

Skinner's Excursions in India.

My Diary in India, by Russell, 2 vols. Routledge. 21*s.*

Notes on the North-West Provinces by Raikes, Allen, 6*s.*
Lang's Wanderings in India.
Hervey's Ten Years in India.
Vigne's Travels in Kashmir.
Hugel's Travels in Kashmir and the Punjab.
Hooker's Himalayan Journal.
Oliphant's Nepal. Murray, 2*s.* 6*d.*
Honiberger's 35 Years in the East.
Malcom's Travels in Hindustan, Chambers.
Do. Travels in Burmah, Chambers.
Martin's Eastern India.
Sterling's Orissa.
Macpherson's Khoondistan.
Ras Mala, the Antiquities of Guzerat, by Forbes.
Falkland's Chow-Chow.
Todd's Travels in Western India.
Dry Leaves from Young Egypt.
Postan's Sindh.
Burton's Sindh.
Burnes' Visit to the Court of Sindh.
Postan's Cutch.
Malcolm's Central India.
Pharaoh's Gazeteer of Southern India.
Hamilton's Mysore.
Graul's Indische Reise 5 Vols.
Lawson's British and Native Cochin.
Day's Land of the Perumals.
Tennent's Ceylon, 2 Vols.
Pridham's Ceylon, 2 Vols.
Eleven Years in Ceylon, by Forbes.
Barrow's Ceylon Past and Present.

History and Biography.

Lassen, Indische Alterthumskunde, 3 Vols. Williams and Norgate, 56s.

Pictet, Les Origines Indo-Européennes ou les Aryas primitif, Vol. I. Williams and Norgate, 7*s.* 6*d.* Vol. II. 13*s.* 6*d.*

Weber's Modern Investigations regarding Ancient India, Williams and Norgate, 1*s.*

The Aborigines of India, by Hodgson. Bengal Asiatic Society, Rs. 3.

Elliot's Biographical Index to the Historians of Mahomedan India, Vol. I. Allen, 9*s*.

Autobiography of Timur.

Do. of Baber.

Private Memoirs of Humayun.

Erskine's History of India under Baber and Humayun. Quaritch. 10*s*.

Autobiography of Jehangir.

Ferishta's History of the Deccan.

Ayeen Akberri.

Brigg's Mahomedan Power in India, 4 Vols.

History of Hyder Ali and Tippoo Sultan.

Grant Duff's History of the Mahrattas. Exchange Press, Bombay.

Todd's Annals of Rajasthan. 2 vols.

McGregor's History of the Sikhs.

Cunningham's History of the Sikhs. Murray, 15*s*.

Burton's History of Sindh.

Napier's Conquest of Sindh.

Outram's do.

Steuart's History of Bengal.

Marshman's do. Friend of India Press, Serampore.

Malcolm's Political History of India.

Orme's History of Hindustan. Pharaoh, Madras.

Wilk's Mysore.

Madras in the Olden Times. 3 Vols. Higginbotham, Madras. Rs. 15.

Wilson's Burmese War.

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Hunter's do. Nelson. 1*s*. 6*d*.

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Gubbin's Mutinies in Oudh.

Browne's the Punjab and Delhi in 1857. 2 vols. Blackwood, 21*s*.

Duff's Indian Rebellion.

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Gleig's Life of Clive. Murray, 3*s*. 6*d*.

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Private Journal of the Marquis of Hastings, 2 Vols.
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Mill's India in 1838.
The Annual Administration Reports, published by Government, contain much useful information.

Antiquities.

Ferguson's Rock Cut Temples of India.
Cunningham's Bhilsa Topes. Williams and Norgate, 21*s*.
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Letters of a Competition Wallah, by G. O. Trevelyan, Macmillan.

Comparative Grammar, &c.

Bopp's Comparative Grammar of the Sanscrit, Zend, Greek, Latin, Lithuanian, Gothic, German, and Slavonic Languages. 3 vols. Williams and Norgate, 42*s*.

Clark's Comparative Grammar. Longman, 7*s*. 6*d*.
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Max Muller's Survey of the three Families of Language, Semitic, Arian, and Turanian. Williams and Norgate, 5*s*.

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Pre-eminence of the Vernaculars, by B. H. Hodgson. Thacker. Calcutta. Rs. 2.

On the Substitution of the Roman for the Indian Characters. By Dr. Caldwell. Grantz. Madras, 8 As.

One Alphabet for all India. By the Rev. G. U. Pope. Gantz. Madras, 8 As.

*Literature.**

Bibliotheca Sanscrita. A Critical Catalogue of all printed Sanskrit Books, Translations, and Commentaries, printed in India and Europe, by J. Gildemeister. Bonn, 1847. Williams and Norgate. 3*s*.

Sprenger's Catalogue of the Arabic, Persian, and Hindustani Manuscripts in the Library of the King of Oudh. Vol. I. Quaritch, 10*s*.

De Tassy, Histoire de la litterature Hindoui et Hindoustani, 2 vols. Quaritch, 21*s*.

Catalogue of printed Bengali Books by Rev. J. Long.

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Birth of the War God, translated by Griffiths. Williams and Norgate, 5*s*.

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* For additional works, see the Oriental Catalogue of Williams and Norgate.

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Max Muller's Sanskrit Text of the Rig-Veda Sanhita, with the Commentary of Sayanacharya, 4 vols. (In course of publication.

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Elements of the Saiva Philosophy, translated from the Tamil, by the Rev. T. Foulkes, Gantz, Madras, 6 As.

Catechism of the Saiva Religion, translated from the Tamil by Foulkes. Gantz, Madras. 12 As.

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* A complete List of the Publications in Sanscrit, Arabic, &c. may be obtained by application to the Librarian, Calcutta.—An anna stamp should be sent for postage.

Sasivarna Potham, a Vedantic Poem, translated from the Tamil by Foulkes. Madras, C. K. S.

Dr. Wilson's Six Schools of Indian Philosophy. De Souza, Bombay.

Historical Sketch of the different Systems of Speculative Philosophy. Bombay Tract Society, 2 As.

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Rodwell's Translation of the Koran. Williams and Norgate, 8*s*. 6*d*.

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Mahomedan Commentary on the Holy Bible, by Syud Ahmud. Part I. Introduction. Ghazipore, Rs. 3-14.

Parsiism.

Dr. Wilson's Parsi Religion, Unfolded, Refuted and Contrasted with Christianity. Bombay.

Dr. Wilson's Doctrine of Jehovah, addressed to the Parsis. Whyte.

Brigg's History of the Parsis.

The Parsees, by Dosabhoy Framjee. Smith, Elder and Co.

Essays on the Sacred Language, Writings, and Religion of the Parsis, By Dr. Haug. Bombay.

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Buddhism.

Hardy's Manual of Buddhism. Williams and Norgate, 7*s*. 6*d*.

Do. Eastern Monachism. do.

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Essays on Buddhism, by Turnour and Gogerly. (Said to be in the Press). Trubner.

Barthelemy St. Hilaire, Le Buddha et sa Religion. Williams and Norgate, 6*s*.

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Max Muller's Buddhism and Buddhist Pilgrims, with a letter on the original meaning of Nirvana. Williams and Norgate, 2*s*.

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Evidences of Christianity and Refutations of Hinduism.

Kay's Promises of Christianity Bishop's College Press, Calcutta, Rs. 2½.

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Dr. Caldwell's Three Way-Marks. Christian Vernacular Education Society. 2 As

God; the Object of Christian Faith, the subject of Hindu Speculation, by Rev. C. E. Kennet, Part I. American Mission Press, Madras, 8 As

Dr. Wilson's Darkness and the Dawn in India. Bombay.

Do. The Star of Bethlehem, Smith, Taylor, Bombay.

Revelation, Christianity, and the Bible. Six Lectures delivered in the Cathedral, Calcutta, to Educated Natives. Lepage, Calcutta, Rs. 2½.

Christ and other Masters, or the Heathen Systems of Religion compared with Christianity, by Hardwicke. 4 parts, each 7*s.* 6*d.*

Pressense's Religions before Christ. Clark.

On the Religions of the World, by Maurice. Macmillan.

Sprague's True and False Religions contrasted. Collins, 2*s.*

Sherwood's Indian Pilgrim.

Morris's Prize Essay towards the Conversion of Hindus. Rivingtons.

Missions.

A long list of books on Missions will be found in the Liverpool Conference Report, pp. 381-390. Only a few additional works are mentioned below:—

The Charges of the Indian Bishops generally contain Remarks on Missions.

Walsh's Christian Missions. Hatchard, 6*s.*

Missionary Daily Text Book. Rivingtons.

Lives of Missionaries, Southern India, C. K. S.

Missionary Tracts, American Board of C. F. M.

Trevor's India, its Natives and Missions, R. T. S. 3*s.*

Dwij: the Conversion of a Brahman (Pundit Nehemiah). Nisbet.

Memoirs of Dr. Carey.

Oriental Christian Biography, 3 Vols. Baptist Mission Press, Calcutta, Rs. 10.

Marshall's Christian Missions; their Agents and their Results. 2 Vols. Longman. 24s.

By a Jesuit. Protestant Missions, failures; Roman Catholic Missions, highly successful.

Brigg's Missions, Apostolic and Modern. Hamilton, 3*s*. 6*d*.

Williams on the Study of Sanscrit in Relation to Mission Work, Williams and Norgate, 2*s*.

Systematic Beneficence. Premium Essays, American T. S.

The Good Steward, a Manual for Sunday School Teachers. Sunday School Union.

The Golden Opportunity, Prize Essays on the best means of infusing a Missionary Spirit into the Education of the Young. Stock.

Education.

The Annual Reports of the Directors of Public Instruction furnish detailed information with regard to Government Schools.

Trevelyan on Education in India (Out of print.)

Bryce on Native Education in India, 1839. Blackwood.

Kerr's Review of Public Instruction in the Bengal Presidency, from 1835 to 1851, 2 Volumes. Calcutta School Book Society.

Fowler's Discipline and Instruction. Government Book Depôt, Madras.

Gill's School Management, Longman.

Currie's Early Education Gordon.

Do. Common-School Education. Gordon.

Mayo's Religious Instruction, 2 Vols. Home and Colonial School Society.

Miscellaneous.

Mac Naughten's Principles of Hindu and Mahommadan Law. Williams and Norgate, 9*s*.

The Penal Code, with Index, Higginbotham, Madras, Rs. 3½

Proceedings of the Bethune Society. Baptist Mission Press, Calcutta, Rs. 5.

Brigg's India and Europe Compared.

Hindustani Choral Book. A Volume of Native Tunes, by Rev. J. Parsons. Baptist Mission Press, Calcutta, Rs. 1½.

Weber's Indische Studien, 1850-8. Quaritch, 45*s*.